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OBITUARY BOOK  
OF  
QUEEN'S COLLEGE, OXFORD  
AN ANCIENT SARUM KALENDAR



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THE  
OBITUARY BOOK  
OF  
QUEEN'S COLLEGE, OXFORD

AN ANCIENT SARUM KALENDAR

WITH THE OBITS OF THE  
FOUNDERS AND BENEFACTORS  
OF THE COLLEGE

EDITED

*WITH INTRODUCTION, NOTES, AND APPENDIXES*

By JOHN RICHARD MAGRATH, D.D.

PROVOST

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## PREFACE

THIS book, which has shared with other work bearing on the history of the College such leisure as has fallen to me during the time I have been Provost, I now present to the Members of the College, the Members of the Oxford Historical Society, and a few other friends who may be interested in my work.

At the time I began upon it I had little skill as a palaeographer, I knew very little of liturgy, and I knew much less than I now know of the history of the College.

It has not been accomplished without much labour and the assistance of many friends. I trust that those who may read it with any care may regard me not as a teacher, but as a fellow student who has preceded them in the attempt to solve the problems of liturgy and history which have formed the chief part of my work.

Six friends—the late Bishop Dowden of Edinburgh, Mr. H. M. Bannister, Dr. W. H. Frere, Mr. Falconer Madan, Prebendary Christopher Wordsworth, and Mr. H. A. Wilson—were kind enough to read the Introduction through in an early draft, and to favour me with their castigations. Neither they, however, nor any others of my helpers must be held responsible for any statement contained in the book except such as are definitely ascribed to them.

I have to thank the Master and Fellows of University College, the President and Fellows of Magdalen College, and the President and Fellows of St. John's College for granting me the free use of manuscripts belonging to them. To my colleagues in my own College I owe much for help in this and other ways. I am also indebted to the authorities of the Bodleian Library and the British Museum for kind help and facilities granted me. Dr. Shadwell, the Provost of Oriel College, whose Oriel College Calendar gave me the first suggestion of this book, has given me most kind and friendly



help in many ways, and has let me print here the papers in Appendix B.

I have to thank my colleagues on the Delegacy of the University Press for allowing me to use the imprint of the Press on my title pages. To Mr. Horace Hart, the Controller of the Press, and to many of his employees, I owe much varied and ungrudging assistance in the manufacture of the volume.

Among others who have favoured me with help and encouragement, I desire in addition to mention the late Bishop Stubbs of Oxford, the late Dean Henderson of Carlisle, the late Canon William Bright of Christ Church, the late Dr. Furnivall, Mr. Walter Shadwell, Dr. J. Wickham Legg, Dr. R. L. Poole, Mr. Langton Brown, Dr. Macray, Sir James Murray, and Mr. H. Salter.

But the two friends to whom the book owes by far the most are Mr. Bannister before mentioned, to whom nearly every page of the book owes something in the way of correction or suggestion, and to my faithful fellow worker, Mr. C. L. Stainer, to whom it owes among other things the careful transcript of College and other documents, nearly all the List of Abbreviations, and all the Indexes. To him also a sudden attack of illness has made me relegate the supervision of the final stages of the production and distribution of the book.

LAUS DEO.

QUEEN'S COLLEGE, OXFORD.

*November 1910.*





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## INTRODUCTION

THE KALENDAR which is here reproduced is among the oldest of the possessions of the College. It is mentioned in the Statutes which the founder sealed on the tenth of February 1340-1.

Among the objects of the foundation specified at the beginning of the Statutes a prominent place is given to the promotion of the prosperity of King Edward, Queen Philippa and their children, and the salvation of the souls of them, their progenitors and successors, of the founder's father and mother and their children, of his grandfather and grandmother, of their son Adam and their other children, of the ancestors of his parents, of William Muskham, rector of Denham, and of all his friends and of himself and of all the faithful alive or dead.

When he comes to the provisions for the chapel service, the Benefactors past and present are added to the list above given; and the chaplains at the peril of their souls are ordered to say on the proper days the services for the dead according to the use of Sarum in the chapel in the college, or in the parish church, if such an one should be annexed or appropriated thereto. Before the antiphon <sup>1</sup> 'Pretiosa est' the Martyrology was to be read by one of the clerks of the chapel; and attached to the Martyrology-book was to be a memorial book, called an Obituary, to contain the names of Edward, Philippa, and the rest of the benefactors present and future of the college.

These statutable arrangements were those usual in the 'cathedral and monastic churches of England' in which 'the Martyrology was read daily in the chapter-house after Prime'.<sup>2</sup> After the Table of the Order of Services for the day had been read, and a reading from the Martyrology, the priest was to say 'Pretiosa est in conspectu Domini' followed by the Response 'Mors Sanctorum ejus'; Right dear in the sight of the Lord is the death of his saints.

In fulfilment of this injunction the Kalendar here reproduced was prepared; and to the present day is preserved in the College with the Martyrology bound up with it. It was probably found that the order to read the names and the description of the benefaction given by the benefactor in each case on the day of his anniversary would be performed most easily, if the details were affixed in a Kalendar to the date of the anniversary.

The Kalendar consists of twelve sheets of parchment, arranged in two senions, or sections of six sheets, of folio shape, each page measuring 13½ inches by 9½. The form of collation is [a, b]<sup>12</sup>. It thus consists of twenty-four leaves, and of forty-eight pages. Each month has four pages devoted to it and there are from

<sup>1</sup> 'Pretiosa est' is, I am reminded, rather a versicle than an antiphon, but it is called an antiphon in Eglesfield's statutes.

<sup>2</sup> The Martologe in Englysche (Henry Bradshaw Society, III. 1893) p.v.



six to eight days on each page. In the volume there are four blank leaves of parchment prefixed to the Kalendar, of which the first is pasted to one leaf of a sheet of paper of which the other leaf is pasted to one leaf of marbled paper of which the other leaf forms the lining of the cover of the volume. On the second leaf is written in an early seventeenth-century hand, perhaps Provost Barlow's, *Liber Obitalis Coll. Reg. Oxon. vna cū Martyrologio*.

After the Kalendar follow four similar leaves of parchment on the first of which, in the handwriting it would seem of Provost Langbaine (1646-1658), is found what follows:—

viz Mri Corringham<sup>1</sup>

In libro Statutorum antiquo minori<sup>2</sup> pag: 3. post verba illa *concessis seu concedendis* et ante verba in aliis omnibus correctissimis exemplaribus immediate sequentia sic legimus.

Item volo et statuo quod omnes Magistri et Capellani etsi conductitii fuerint, et Scholares virtute juramenti præfati teneantur specialiter orare pro anima Magistri Johannis de Norwode in omnibus orationibus eorum tam missis quam alijs, et etiam pro Domino Johanne de Grandissono Episcopo Exon<sup>3</sup> et Domina Agnete matre et Magistro Otone de Norwod fratre Magistri Johannis.

Quæ certè nec à fundatore constituta sunt, cui per aliquot annos superstes erat Grandissonus<sup>4</sup> et satis importunè in loco non proprio à nescio quo inserta sunt, neq; enim ab initio Statutorum juramenti ullius ad id usq; loci mentio ulla. Nec satis mihi hactenus compertum quæ causa fuerit hujus Decreti condendi. Fieri potuit ut Grandissonus ut alijs plurimis, ita et scholarib; Aulæ Reginae munificentiae suæ testimonium legaverit: et an Jōhēs de Norwode testamenti ejus Executor fuerit ulterius disquirendum.<sup>5</sup>—

It appears that Agnes was sister to Bishop Grandisson and wife of Sir John de Northwode, knight. Mr. John de Norwode was their son, and Prebendary of Stoke in the Cathedral of Lincoln. Grandisson soon after his consecration had him provided to<sup>6</sup> a Canonry at Exeter, which in due course he obtained as well as the Archdeaonry of Totnes. Otho was another son of Sir John and Agnes, and became Treasurer of Exeter and subsequently Archdeacon thereof and of Totnes in succession to his brother. Grandisson's name may have been introduced by Provost Henry de Whitfeld (1361-1377), or by the West Country Fellows, who were of much influence in the College about that time and eventually brought about serious disturbances there. Whitfeld was provided to<sup>6</sup> a Canonry in Exeter in Grandisson's time and became Archdeacon of Barnstaple later.<sup>6</sup>

<sup>1</sup> For Corringham see note on February 14.

<sup>2</sup> Bishop Grandisson died 16 July, 1369.

<sup>3</sup> Canon Christopher Wordsworth refers me to Bishop Grandisson's will in his Register, edited by Prebendary F. C. Hingeston-Randolph, pp. 1549-1557, and translated ib. pp. 1511-1521, from which it appears that John de Norwode was not one of the bishop's executors.

<sup>4</sup> Provide in this sense means to appoint to a benefice before it is vacant, thus setting aside the right of the patron. Such an appointment was called a provision, and the person so appointed a provisor. The Statute of Provisors 25 Edw. III. 1350-1 prohibited these provisions on the part of the pope.

<sup>5</sup> There is also a letter from Bishop Grandisson (in his Register, p. 240) to Richard de Ratford or





The Martyrology forms the second part of the volume. Before it was protected by its present binding the volume had been attacked from both sides by bookworms, which however did not penetrate far from either side. It is strongly bound in red russia, and is lettered according to the title on the early parchment leaf.

The Kalendar is reproduced in this volume with the greatest accuracy attainable. The Gothic type, large and small, represents what is engrossed in similar characters in the original. The Domesday type represents the cursive hands of the original. The Red, Blue and Black characters represent those of the same colour in the original, and Green has been used where the original has illumination. Special blocks are used for the device for Kal. at the beginning of each month, and for a ¶ or ¶ with which some of the notes are introduced. It has of course been impossible to distinguish the different hands in either the Gothic or the Domesday type.

Square brackets [ ] have been used where a lacuna in the MS. has been supplied, and round ones ( ) where additions have been made by others to the writing of the original scribe. The use of two symbols for 'r', and of two forms of abbreviation for 'rum' has been followed in the transcript, and considerable pains have been taken to reproduce the variations in the forms of the superscript, adscript and subscript modifications of the letters.

The text of the Kalendar seems to be written in the hand of one scribe, who seems also to have added in a smaller Gothic hand the Notes, Rules, &c., at the bottom of the pages, and to him seem also due the following among the entries of obits :—

7 Jan. The obit of Hawysia de Eglesfeld, Robert's grandmother, except the words ffundatoris isti<sup>9</sup> Collegij,

14 Feb. the obit of Margaret Queen of England,

14 Apr. The obit of Adam de Eglesfeld, uncle of Robert, except the words ffudatoris isti<sup>9</sup> Collegij,

5 Aug. The obit of Sir John de Handlo knight,

27 Aug. The obit of Sir Robert Parvyng knight.

Of these the last three have a red ¶ prefixed to them. There may have been a similar mark before the first which has been obliterated, and the second has a blank before it in which it may have been intended to insert the same mark.

Hawisia and Adam de Eglesfeld were probably dead before the College was founded.

Queen Margaret died 14 Feb. 1318.

Sir John de Handlo died between March 1345, when he covenanted in return for the appointment of three charity chaplains to transfer to the College property at Knight's Enham and the advowson of the church of the parish, and 31 Jan. 1347, when his executors transferred to the College certain documents in connexion with the property.

Lady Isabella Parvyng had given to the College for the soul of her husband Sir Robert 100 marks, with which the College in 1345 bought the advowson of Newbold Pacy from the prior and convent of Nostell.

Retteford, the provost of Queen's named in the founder's statutes, about buying some books for him, dated 5 December, 1329.



The other obits in Gothic writing, none of them being in the writing of the scribe of the Kalendar, are thus arranged in chronological order by Mr. Bannister, who however hesitates as to the relative priority of ii and iii.

- i. The obit of Matilda formerly wife of Sir John de Handlo (18 July),  
The obit of Queen Philippa (15 August),  
The obit of Robert Achard, *not* that of Agnes his wife (10 Sept.),
- ii. The obit of John Stowford knight (3 Apr.),  
The obit of John de Hothum provost (10 Aug.),
- iii. The obit of William de Muskham (5 Apr.),
- iv. The obit of Roger Coringham (14 Feb.),
- v. The obit of Roger Whelpdale, formerly provost (3 Feb.).

The obits of Robert de Eglesfeld and of Thomas de Karlel on the same day (31 May) are in a rougher and less elaborate Gothic hand, which does not permit an easy comparison with the others as to date of execution.

Of the above, those *prima manu*, those of Queen Philippa, of the founder, and of Thomas de Karlel have been reproduced in small Gothic type; the others and those in cursive writing in Domesday type.

The latest obit is that of Henry Wilson, 18 October 1639. Long before this, of course, the performance of services for the dead had been prohibited, but the practice of inserting the names of benefactors in the Kalendar had continued.

We cannot, of course, be sure how soon after the benefaction the obit was inserted in the Kalendar. Queen Margaret was dead many years before the College was founded, and Lady Matilda Handlo's obit was not inserted with her husband's in the Kalendar by the original scribe though she certainly predeceased Sir John. Still, Hawisia Eglesfeld's obit would not have been inserted and her grandson's left out if the founder had died before the Kalendar was prepared. In the Accounts for the period between 30 Apr. 1350 and 13 Oct. 1351 xij<sup>d</sup> is paid 'pro alumpnatione martyrologii', the decoration of the martyrology with which the Kalendar is bound up, and j<sup>d</sup> 'pro scriptura nominum benefactorum' for writing the names of benefactors. The latter entry seems to imply that the Kalendar itself had been written earlier. Only two sets of accounts survive prior to the one in which the expenses of the funeral of Robert Eglesfeld are set out. This is the only reference to the cost of the Kalendar which these accounts contain. The probable conclusion is that the book was prepared in the last decade of the first half of the fourteenth century.

In endeavouring to ascertain the date of the writing of the Kalendar, the points to be observed are the writing, the saints' days included and those omitted.

The difficulties as to the first point arise from the uncertainty as to the identity of the hand in different entries, especially where a scribe may have endeavoured to imitate the hands of his predecessors; as to the second they are in the main produced by uncertainty as to the place of origin of the documents from which the Kalendar was copied. The uses of different monasteries would introduce a saint into a calendar at different dates.

As to the saints' days mentioned in the Kalendar, questions as to its date only arise with reference to the absence of St. Hugh and the presence of St. Anne. It seems at first sight strange that in the diocese of Lincoln a calendar should have been written in the fourteenth century not containing a reference to St. Hugh



who was canonized in 1220. St. Anianus however, who was ousted by St. Hugh occupies 17 November, having probably been found there by the scribe in the earlier calendar from which he copied. Oxford was a long way from Lincoln.

As to St. Anne, her cult was ordered to be celebrated by Pope Urban VI by a Bull (*Splendor Paternae Glorise*) dated 21 June 1381, and is ordinarily regarded (see Wordsworth and Littlehales, *Old Service Books*, p. 192) as having been introduced in 1383. As the entry on 26 July is 'prima manu' this would seem to put the date of the Kalendar a good deal later than the other details would indicate. It appears however that the Bull of the Pope only recognised an existing cult. The Bull refers to the 'singular affection of devotion' already existing in England, and to a request addressed to the Pope to order the solemn and devout celebration of the festival. Several churches were dedicated to her honour before that date, among them St. Anne's in Aldersgate Street in London. A chapel of St. Anne at Evesham before 1229 is mentioned by Mr. H. A. Wilson (*Liber Evesham*, Henry Bradshaw Society, p. 161). The celebration of the feast of St. Anne on the day following the feast of St. James the Apostle had been prescribed by John de St. Paul, abp. of Dublin, in a provincial council in 1351.<sup>1</sup> Mr. Bannister has been good enough to inform me that he has found her name in 19 Kalendars certainly written before 1383, more than half of them before 1340, and that he sees nothing in the liturgical entries which are incompatible with the Kalendar having been copied about 1350 or 1360.

Mr. Bannister thinks that the omission of the Translation of St. Frideswide on 12 Feb. points to a date well before the beginning of the fifteenth century. It occurs in two Oseney Kalendars and except in these with one exception he has not found it in any Kalendar until the end of the fourteenth century.

The Kalendar was probably copied, Mr. Bannister thinks, from one written after A.D. 1295 when the feasts of the four Latin doctors (Augustine, Ambrose, Gregory, Jerome) were ordered to be kept as double feasts (see Aug. 28, Apr. 4, Mar. 12, Sept. 30). The exemplar was a Sarum Kalendar, as it gives the Relic day at Sarum on 15 September, on which day it was at first kept, being transferred to July (the Sunday within the Octave of the Translation of St. Thomas of Canterbury) in 1319, owing to the original day clashing with the Octave of the Nativity of St. Mary the importance of which was increased in the middle of the thirteenth century.<sup>2</sup>

I have not sufficient acquaintance with mediaeval Kalendars to form an opinion as to the comparative accuracy of the scribe who wrote this Kalendar.

He writes 'vii septē' in the last line but one of the first page showing that he had hesitated which to put till after he had begun writing.

He puts the Annunciation on the 24th March (ix kl' Apr.) instead of on the 25th. His mistake has been corrected later in black ink, the original entry having been in blue. He seems to have deliberately settled not to correct the mistake, as

<sup>1</sup> Dr. Frere (*Use of Sarum*, II. xv. n. 4) observes that 'Festivals were constantly in use locally before they had any general Papal authority'. He illustrates this from the festivals of St. Edward the Confessor, and thinks the same may have been the case with the Octaves of the Assumption and of the Nativity of St. Mary. It evidently was also the case with St. Anne.

<sup>2</sup> Innocent IV (Fiesco) gave the Nativity of B.M.V. an Octave in 1243 or 1244, but it does not seem to have been prescribed in England before 1252.



he had begun to do, having written A and the first stroke of the n in the right place, and not gone on.

He has omitted 'Ab operibus feminarum' at the bottom of p. 27 between S'. mar'. magd'. and S'. margar'. If they had both been 'festa omnino tenenda' St. Margaret on the 20th would have come before St. Mary Magdalen on the 21st.

On page 32 I. ecclā should have come before d'. f. in the record of St. Augustine, and similarly on p. 36 with reference to St. Jerome.

On page 35 he writes sū plainly for sñ in the record of St. Tecla, and so on p. 39 with reference to St. Romanus. I am not sure that in the former page he has not written lando for laudo, but in the reproduction I have given him the benefit of the doubt.

In the rule at the bottom of page 20 he has written Con for cum. But he may have had it in his exemplar. I think it unlikely that he could read intelligently the document he was copying.

On page 34 cy. is an unusual abbreviation for cypriano.

On the last page in the last line he writes viscenos; videnos is written over in a later hand.

His other mistakes will be noted as they occur.

The Kalendar for each month contains:—

- I. The number of days in (a) the calendar month, (b) the lunar month.
- II. The dies aegri or Egyptiaci.
- III. The golden numbers.
- IV. The Sunday letters.
- V. The Roman designation of the days.
- VI. The festivals of the month, with some notes on the services.
- VII. The vigils.
- VIII. The obits of the month.
- IX. The numbers of hours of the day and of the night during the month.
- X. The days on which the sun enters a new constellation.
- XI. The equinoxes and solstices, if any fall therein.
- XII. Other chronological notes.
- XIII. The feasts which are by all means to be kept, and the feasts on which women are to refrain from their special works.
- XIV. Notes and rules.

I. The number of the days in the calendar month are first given, then those in the lunar month. A lunation or lunar month being nearly  $29\frac{1}{2}$  days, the calendar moons are made to consist of 30 and 29 days alternately; the 30 day moons in the odd, and the 29 day moons in the even months; this is the rule, and is the case in this Kalendar except in February, where by a mistake the scribe has written xxv for xxix. The twelve lunations only amounted to 354 days for the year; the eleven days necessary to make up the solar year were called Epacts, or the Epact. This term was however also used for the age of the moon either on the 22nd of March, the first possible date of Easter Day, or on the first of January.

II. Next come in each month the mention of the Egyptian or unlucky days.





They are specified for each month in an hexameter line, which gives two days, the former to be counted from the beginning, the latter from the end of the month.

The unlucky days of the year are thus Jan. 1 and 25; Feb. 4 and 26; Mar. 1 and 28; Apr. 10 and 20; May 3 and 25; June 10 and 16; July 13 and 22; Aug. 1 and 30; Sept. 3 and 21; Oct. 3 and 22; Nov. 5 and 28; Dec. 7 and 22.

Durandus gives as the reason why they are called Egyptian, either that their unlucky character was determined by the astrologers of the Egyptians, or that they stand in some relation to the ten plagues of Egypt. They are also called '*dies aegri*' and '*dies mali*'. The lines specifying the days are not the same in all Kalendars. Those given in this Kalendar are however much the most frequently met with. An alternative set is given by Wordsworth from a Kalendar of the University of Paris (*Oxf. Kal.*, O. H. S., xlv, pp. 198 foll.), which is also to be found in the works of Bede. Another set of lines (Wordsworth, *op. cit.* xxviii) gives the hours of the unlucky days which were specially unlucky. Mnemonics for both are given in the *Compotus Manualis* he prints (*ib.* p. 173). They were unlucky to be bled on, or to drink on, or to eat goose on, or to strike either man or beast on, or to begin any work on.

I have found no account of why these particular days were chosen. They do not include the '*dies Alliensis*' (16 July). New Year's Day was regarded by the Romans (Seneca, *Epist.* 83, quoted by Hampson, i. 210, n.) as unlucky to begin any work on.

The Holy Days among the unlucky days are: The Circumcision (1 Jan.), The Conversion of St. Paul (25 Jan.), Invention of the Cross (3 May), St. Alchelm (25 May), the Translation of St. Richard (16 June), St. Mary Magdalene (22 July), St. Peter ad Vincula (1 Aug.), Saints Felix and Adauctus (30 Aug.), St. Matthew (21 Sept.). See p. 73.

III. The golden numbers are placed in the left-hand margin of each page to show on what day in each calendar month the new moon will fall in that year of the lunar cycle which is characterized by the number in question. Thus on page 1 the iii prefixed to the Kalends (Jan. 1) shows that in the third year of each lunar cycle the new moon falls on that day. As the correspondence of solar and lunar revolutions indicated by the cycle is only correct to within a space of an hour and a half, the golden numbers should be altered by a day every 310 years; and the neglect of the ancients in observing this made the position of the golden numbers in the almanacs five days too early in 1582, when pope Gregory XIII (*Buoncompagni*) reformed the Kalendar. See p. 127, n. 1.

IV. The Sunday letters are the letters of the alphabet from A to G placed successively in front of the designations of the days in the Kalendar. By them, if you know what day of the week any day in the year is, you can tell the day of the week on any other day of the year. If the first of January is a Sunday, every day to which A is prefixed is, except in leap-year, also a Sunday. In leap-year after the twenty-fourth of February the Sunday letter becomes a Saturday letter, and the Sunday is on the day following. For liturgical purposes the years were distinguished by the letters prefixed to the days on which the first Sundays in each year fall.



The thirty-five Kalendaris which had to be constructed for the purposes of liturgical direction were called *Primum A*, *Secundum A*, *Primum B* and so on; there being five Kalendaris to each letter. As the variations, due to the mobility of Easter, only affected the Ecclesiastical year from Septuagesima to the end of July, separate Kalendaris were only made out under each letter for this part of the year; and a common Kalendar to complete the other five from July to January was made a sixth of the series, *Sextum A*, *Sextum B* and so on. Thus the Pie though really consisting of 35 kalendaris seems to consist of 42.

The Pie, or Pica, also called *Ordinatio de Tempore* or *Directorium Sacerdotum*, is a complete collection of rules for the adaptation of the services for each day of the year according to the thirty-five varieties of the almanac. These varieties are determined by the circumstance that there are thirty-five days between 22 March and 25 April inclusive, on any of which Easter may fall.

V. The days of each month are designated in this as in other Ecclesiastical Kalendaris by the same names as those given them in the Julian or Pagan Roman Kalendar. The first day of each month is called the Kalends (from *καλέω*, to call); about the middle of the month on the 13th except in March, May, July and October, and on the 15th in those months, fall the Ides (from *iduo*, the root of *divido*, to divide); and eight days (or, as they are reckoned, nine days) before the Ides fall the Nones (from *Nonus*, ninth). The days were reckoned backwards, and always counted inclusively, so that the last day of the month is the second day before the Kalends of the following month.

VI. The greater part of each page of the Kalendar is occupied with the indication of the holy days falling within the several months, to which are often added some notes on the services proper to the day. These notes are selected from the Pie, and generally have reference to the service called *Mattina*, corresponding to and originating our Morning Prayer.<sup>1</sup> There was more variety in this office than in those of any of the others set out in the various service books of the pre-Reformation Church.

Before we can realize the state of things which produced all the elaborate rules and mnemonics we shall come across, we must try to picture to ourselves what would be our own condition if our only almanac was the Kalendar prefixed to the Book of Common Prayer. The printing press, by providing annually cheap books in which all the variable feasts are in each year set down under their proper dates, has taken away nearly all value from what were, in the days when *Computi* and *Directories* for Priests were composed, the only, or at all events the easiest, ways of ascertaining in each year when Septuagesima and Easter and the Ember Days in Lent fell.

VIa. The Holy Days kept in the pre-Reformation Church were divided in the Sarum Books into Double and Simple Feasts. The Double Feasts were again subdivided into Principal, Major, Minor and Inferior. The Simple Feasts

<sup>1</sup> Mr. Bannister reminds me that our Morning Prayer originates from *Mattins* and *Lauds*. See below, p. xxii.



were distinguished according as they had a triple, double or simple Invitatory. The last class was again subdivided according as they had three Nocturns of nine lessons, one Nocturn of three lessons, or were content with the ordinary antiphons and psalms of the weekly course of the Psalter. There were some Saints, whose days had been usurped by other Celebrations, of whom only a Memory was preserved on the day once dedicated to them. All these terms are explained in the second division of this section, which deals with the notes on the services appended in the Kalendar to the name of the festival.

This Kalendar does not refer to the Sarum divisions of the double feasts, but has a division of its own, indicated by the colour in which the name of the holy day is written.

Sixteen of the Holy Days are distinguished by a blue colour,<sup>1</sup> sixty-two are red-letter days, and the remaining one hundred and eighteen are set down in an ink once black, now faded through age into a brown colour.

Of the Sarum festivals the moveable ones of course find no place in this Kalendar. The golden numbers enabled the clergy to determine on what calendar days they fell in each year; and the Pie helped them to determine which services were to be used when festivals clashed with festivals or with sacred seasons.

The feasts which are distinguished by a blue colour are:—1. Circumcisio Domini; 2. Epyphania Domini; 3. Purificatio B. Mariæ; 4. Annunciatio B. M.; 5. Nativitas S. Iohannis Bapt.; 6. S. Iacobi Apostoli; 7. Assumptio B. M.; 8. S. Bartholomei Apostoli; 9. Nativitas S. Mariæ; 10. S. Mathei Apostoli; 11. Apostolorum Symonis et Iudæ; 12. Festivitas Omnium Sanctorum; 13. S. Andree Apostoli; 14. Conceptio S. Mariæ; 15. S. Thomæ Apostoli; 16. Nativitas Domini Nostri.

These include Christmas, the Epiphany, and the Assumption, the only Principal double immoveable feasts of the Sarum classification; the moveable ones being Easter, Pentecost, Ascension Day, and the Festivals of the Place, and of the Dedication of the Church, which varied in the several localities.

They also include the Purification, the Nativity of the Virgin, and All Saints' Day, which are Major double feasts according to the use of Sarum, but not St. George's Day nor the Feast of Relics, nor the Visitation of St. Mary which was instituted by Urban VI, 11 Apr. 1389, nor the festival of the Name of Jesus, a fifteenth century festival. These, with the moveable feasts of Trinity and Corpus Christi, make up the Sarum list of Major double feasts.

The blue-letter days in this Kalendar also include the Annunciation, the Nativity of St. John the Baptist, and the Conception of St. Mary, which are Minor double feasts in the Sarum list, and St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, and St. Thomas, which are classed in the Sarum lists as Inferior double feasts. Of all the blue-letter days except the Conception of St. Mary the Kalendar mentions that they are double feasts, and of all without exception that nine lessons are to be read at Mattins.

St. George does not seem to have been raised to the status of a Major double feast till 1413, and then only in England; and the Feast of Relics had at the date

<sup>1</sup> The use of blue and other colours in Kalendars is a rather precarious distinction, being often dictated only by aesthetic considerations. It is sometimes liturgically trustworthy, and, as Dr. Frere thinks, seems undoubtedly to be so here.



of the Kalendar been obscured by the increased solemnity of the Octave of the Nativity of the Virgin which was decreed in 1252. In 1319 the Sarum Feast of Relics was transferred, owing to the diminution it suffered on its old date, to the Sunday after the Translation of St. Thomas of Canterbury (7 July) and so became a moveable feast.

The sixty-two red-letter days in this Kalendar are :—1. S. Wlstan; 2. S. Fabiani et Sebastiani; 3. S. Agnetis; 4. S. Vincencii; 5. Conversio S. Pauli; 6. S. Agathe; 7. Cathedra S. Petri; 8. S. Mathie Apost.; 9. S. Gregorii pape; 10. S. Edwardi Reg. et mr.; 11. S. Cuthberti ep.; 12. S. Benedicti abb.; 13. Resurrectio Domini; 14. S. Ricardi; 15. S. Ambrosii; 16. S. Georgii; 17. S. Marci evang.; 18. Apost. Philippi et Iacobi; 19. Inventio S. Crucis; 20. S. Iohannis ante portam latinam; 21. S. Augustini Anglorum apl'i; 22. Translatio S. Edmundi; 23. S. Barnabe; 24. Translatio S. Ricardi; 25. Translatio S. Edwardi Regis et mr.; 26. S. Albani; 27. Apost. Petri et Pauli; 28. Commem. S. Pauli; 29. Translatio S. Thome archiep.; 30. Translatio S. Benedicti; 31. Translatio S. Swithini; 32. S. Margarete; 33. S. Marie Magdalene; 34. Ad Vincula S. Petri; 35. Inventio S. Stephani; 36. S. Laurencii; 37. S. Augustini doctoris in ecclesia; 38. Decoll. S. Iohannis Bapt.; 39. Translatio S. Cuthberti; 40. Exaltatio S. Crucis; 41. Festum Reliq. Oct. S. Marie; 42. S. Edithe; 43. Memoria de sancto Laudo<sup>1</sup>; 44. S. Michaelis; 45. S. Ieronimi; 46. Translatio S. Edwardi Regis et conf.; 47. S. Michaelis in monte; 48. S. Luce evang.; 49. Commemoratio Animarum; 50. S. Leonardi; 51. S. Martini; 52. S. Edmundi archiep.; 53. S. Edmundi regis; 54. S. Cecilie; 55. S. Clementis pape; 56. S. Katerine; 57. S. Nicolai; 58. S. Lucie virg.; 59. S. Stephani; 60. S. Iohannis Apost.; 61. SS. Innocentium; 62. S. Thome archiep.

Of these St. Matthias, St. Gregory, St. Edward the King and Martyr, The Resurrection (27 March), St. Ambrose, St. George, St. Mark, St. Philip and St. James, The Invention of the Cross, St. Augustine the Doctor, St. Peter and St. Paul, The Translation of St. Thomas of Canterbury, St. Augustine the Apostle of the English, The Exaltation of the Cross, The Feast of Relics, St. Michael, St. Jerome, The Translation of St. Edward the King and Confessor, St. Luke, All Souls Day, St. Stephen, St. John the Evangelist, Innocents' Day, St. Thomas of Canterbury are Sarum double feasts. The others are simple feasts all found in Sarum Kalendars.

The characterization of All Souls Day (2 Nov.) is peculiar. It is described as 'quasi duplex festum secundum Sarum', a sort of double feast according to the use of Sarum. The Sarum books seem to be in doubt as to its proper character. In the Cambridge edition of the *Sarum Breviary* it is described in the table of Feasts at the end of Fasciculus III, on page xlii, as duplex inferior, and on page xliv as Simple of nine lessons. The 'quasi' may have come in from the *Sanctorale* or *Proprium Sanctorum* (containing the portions of the services for a Saint's day which were different for each Saint commemorated, ed. Procter and Wordsworth, col. 984) where a rubric runs:—'Nec fiat ulla prostratio in choro hac die, quia quasi festum habetur.' There were to be no prostrations in the choir on this day, because it is regarded as a sort of joyful festival. So in the Customary of Sarum (Frere's *Use of Sarum*, p. 118) we have 'tam in festis, quam in profestis et feriis et

<sup>1</sup> Dr. Frere tells me that it is unusual to find this in red.





etiam in die animarum', as though the day did not come under any of these categories. So (ib. p. 102) while in the Customary of the first half of the fourteenth century the day is called 'dies animarum', in the parallel passage of the Customary, about the end of the twelfth century, it is called 'crastinus omnium sanctorum', the day after All Saints' Day (so also ib. p. 251). The day was given to St. Eustace and his companions in the earlier Kalendars.<sup>1</sup> The 'Commemoratio fidelium' or 'animarum' does not appear in any of the Canterbury Kalendars collated by E. Bishop (*Bosworth Psalter*, pp. 112, 113) earlier than the fourteenth century; nor does it occur in the *Oriel Calendar*, edited by Dr. Shadwell.<sup>2</sup>

The limitation 'secundum usum Sarum' also occurs in connexion with the liturgical directions concerning the day of St. Wulfrann (15 Oct.), another saint who, though canonized according to Hampson (ii. 395) in the seventh century,<sup>3</sup> does not seem to have found his way into England very early. He only appears in one (the Exoniense) of the Kalendars printed by Hampson, and only in one of the Canterbury Kalendars collated by Bishop (*Bosworth Psalter*, p. 109). Though in the Missal he has special provision for the Mass on his day (Dickinson, *Sarum Missal*, col. 936), he had no special lessons at Mattins (*Sarum Breviary*, ed. Procter and Wordsworth, Fascic. III, 917), and his feast is classified (ib. p. xxxvii) as a feast with 'invitorium simplex aut Feria principaliter privilegiata', an ordinary day with a precedence of its own over other ordinary days. He is in the *Oriel Calendar*, edited by Dr. Shadwell.<sup>4</sup>

These facts point to the conclusion that the writer of the Kalendar only found these feasts in some of his originals, and by the addition of 'secundum Sarum' defends their insertion, on the ground that he was following the contemporary use of that diocese.

The one hundred and eighteen black-letter days in this Kalendar are:—Oct. S. Stephani, Oct. S. Iohannis, Oct. SS. Innocentium, Oct. S. Thome, S. Luciani, Oct. Epyph., S. Felicis, S. Mauri, S. Marcelli pape, S. Sulpicii, S. Prisce, S. Iuliani, S. Agnetis, S. Batildis, S. Brigide, S. Blasii, SS. Vedasti et Amandi, S. Scolastice, S. Valentini, S. Iuliane, S. Augustini ep., S. Perpetue et Felicitatis, S. Leonis, S. Tiburtii et Valeriani, S. Alphegi archiep., S. Vitalis, S. Germani, S. Gordiani et Epimachi, S. Nerei et Achillei, S. Dunstani, S. Aldelmi, S. Germani (Parisiensis), S. Petronille, S. Nichomedis, S. Marcellini, S. Bonifacii, Translatio S. Wlstani,

<sup>1</sup> It is given to St. Rumwald in the *Bosworth Psalter*, and in Kalendars from Exeter, Lincoln, Norwich and Osney.

<sup>2</sup> Dr. Frere informs me that it began with the Council of Oxford, 1222. It seems to have taken some time in getting universally recognized.

<sup>3</sup> Hampson gets this date from Hospinian, but some accounts make the date of Wulfrann's death to have been 741. The Bollandists say 'Inscripta est sacra eius memoria ad XX diem Martis variis & antiquis Martyrologiis MSS.' The College Martyrology on a.d. XIII. Kal. Apr. has: Monasterio fontanelle, sancti Wlfrannii episcopi et confessoris.

<sup>4</sup> Mr. Bannister tells me that 'secundum usum Sarum' is appended to St. Wulfrann's name in two of the oldest Sarum Kalendars, that in the Rylands library (A.D. 1244-7), and Brit. Mus. Arundel 83 (of the second half of the thirteenth century), in a late Sarum one, Brit. Mus. Arundel 109 (of the first half of the fifteenth century) and in the Kalendar at St. John's College (see Appendix A, II). In two Exeter Kalendars (Exeter Cathedral 3502, and Corpus Christi College, Cambridge, 53) there is appended '3 lessons Exon. 9 lessons Sarum'. Canon Wordsworth tells me that lectiones de S. Wulfranno are found in the fourteenth-century Breviary of the chapel of Gunville Hall, still preserved at Caius College, Cambridge, and in a MS. Legenda at St. John's College, Cambridge (Cod. F. 24). Grantham church, and perhaps Dorrington, both in Lincolnshire, have this dedication.



S. Medardi et Gildardi, S. Primi et Feliciani, S. Basilidis, S. Blasii, S. Viti et Modesti, S. Marci et Marcelliani, S. Gervasi et Prothasi, S. Etheldrede, S. Iohannis et Pauli, S. Leonis pape, Oct. S. Iohannis Bapt., S. Processi et Martiniani, Translatio S. Martini epi, Oct. Apost. Petri et Pauli, S. Septem Fratrum, S. Kenelmi regis, S. Arnulphi, S. Praxedis, S. Apollinaris, S. Christine, S. Anne, S. Septem Dormientium, S. Sampsonis, S. Felicis, Simplicii, etc., S. Abdon et Sennes, S. Germani (ep. Autissiodorensis), S. Stephani pape, S. Oswaldi, S. Sixti, Felicissimi et Agapiti, S. Donati, S. Ciriaci, S. Romani, S. Tyburcii, S. Ipoliti, S. Eusebii, Oct. S. Laurentii, S. Agapiti, S. Magni, Oct. S. Marie, S. Thimothei et Apollinaris, Me. de S. Audeno, S. Ruphi, S. Felicis et Adaucti, S. Cuthburge, S. Egidii, S. Bertini, S. Gorgonii, S. Prothi et Iacincti, S. Lamberti, S. Mauricii, S. Tecele, S. Firmini, S. Cypriani, S. Cosme et Damiani, S. Remigii etc., S. Leodegarii, S. Francisci, S. Fidis, S. Marci, Marcelliani et Apuleii, S. Dyonisii, S. Gereonis, S. Nigassii, S. Wlfridi, S. Calixti, S. Wlfranni, S. Frideswide, S. Undecim milium virginum, S. Romani, S. Crispini et Crispiniani, S. Quintini, S. Quatuor Coronatorum, S. Theodori, S. Bricii, S. Machuti, S. Aniani, Oct. S. Martini, S. Grisogoni, S. Lini pape, S. Saturnini et Sisinnii, Oct. S. Andree, S. Silvestri pape.

They are all found in the ordinary Sarum Kalendars except a third St. Augustine on 28 February, the first St. Leo the pope on 12 April, the first St. Germanus (2 May), the Translation of St. Wlstan (7 June), St. Blasius (a common mistake for St. Basilus, whose day was kept at Sarum on 14 June; St. Blasius' real day, on which he occurs in the Kalendar, being 3 Feb.), Saints Processus and Martinianus (2 July), who in the later Sarum books are ousted by the new festival of the Visitation B.M.V.; Saints Sixtus, Felicissimus and Agapitus (6 Aug.), who are ousted in the later Sarum books by the new festival of the Transfiguration; St. Donatus (7 Aug.), similarly ousted by 'Festum dulcissimi nominis Iesu'; St. Francis (4 Oct.), who is found in the Kalendars of York, Hereford, Lincoln, and Exeter, but not in that of Sarum;<sup>1</sup> St. Wlfrid (12 Oct.), similarly found in the Kalendars of York and Hereford, but not in Sarum; St. Anianus (17 Nov.), who is prayed to in a Sarum Litany to be used on Saturdays in Lent but in the later Kalendars is ousted by St. Hugh.

Eight festivals in the Kalendar have no grading (e.g. duplex festum, ix lectiones and so on). Four, the St. Augustine (28 Feb.), the St. Leo (12 Apr.), the St. Germanus (2 May), St. Francis, are in the above list and were probably added by the scribe, not being in the Sarum Kalendar which formed the basis of his work. For the addition of St. Anne see p. xiii. St. Frideswide was not added to the Sarum list till 1480, and so was probably not in the scribe's exemplar. For St. Edward King and Martyr, and St. Remigius and his companions who complete the eight, other reasons may perhaps be found.

VI b. The notes on the services affixed to the names of the festivals, and the notes and rules at the bottom of some of the pages, are selections from those which had been framed and arranged in the course of years to assist the ministers

<sup>1</sup> Dr. Frere tells me that St. Francis' day was a synodal feast at Norwich, and is found in late Sarum books as 'synodale non Sarum'. 'Synodal' in this sense is used to explain that the festival is not one that belongs to the Use, but is inserted on local grounds, presumably by decision of a synod.



in the complexities which had arisen in the conduct of divine service in the pre-Reformation Church.

These complexities were in the main due to the mobility of Easter, which might fall on any day between 22 March and 25 April inclusive. In the days when there were no yearly almanacs, each minister had to make this yearly almanac for himself, or calculate as each Sunday or festival approached what services should be performed on that day.

There is no particular difficulty in constructing an almanac when the date of Easter in any year is known, but in the absence of such an almanac there was always a tendency at work to wish to calculate forwards from Epiphany rather than backwards from Easter. Some of the more elaborate rules are framed with a view to satisfy this desire.

The position of Easter in the calendar year, with Lent before it, and octaves depending upon Easter and upon the other moveable feasts, would influence all the feasts falling within the range of the season affected by the variety of the date of Easter; and this period extended in one year or another from January to July. It had to be determined, when feasts or fasts fell on the same day, which of them should have precedence in the liturgical arrangements for the day, and how far those regarded as secondary or tertiary should be considered. All these matters had to be provided for; and some of the provisions appear in the Kalendar. We have a sample of general arrangements in a note on page 13 about feasts celebrated without the assistance of leaders of the choir ('sine regimine chori') between the Octave of Easter and Pentecost.

**Regimine chori**, 'cum' (p. 15), 'sine' (p. 13). A solemn 'conducting' of the choir was at the most important services of the year performed by certain officers, called 'Rectores chori', two or four, and on these occasions the service was said to be 'cum regimine chori'. All the double feasts were 'cum regimine chori'. On lesser days there was no 'conducting', and therefore no rulers of the choir. The regimen chori is only mentioned twice in the Calendar. St. George's Day (p. 15) is said to be 'cum regimine chori', and in a note on page 13 it is stated that all feasts 'sine regimine chori' which fall between the Octave of Easter and Whit-Sunday have double Invitatory.

The occurrence of Lent affected the mode in which the saints' days falling within it were observed. Some saints who had two days commemorating them transferred the greater part of the devotion of the day which could fall within Lent, when it did so, to the other day. So, in the Calendar, St. Scholastica (10 Feb.) has three lessons, &c., if the day falls outside Lent, nothing if it falls in Lent (p. 6); and St. Cuthbert (20 March), whose Translation is kept on 4 Sept., has nine lessons then, unless he had nine in Lent, in which case the Translation has only three (p. 33). His day must always fall in some part of Lent. Nine lessons were read 'sine expositione'<sup>1</sup>, unless the feast fell in the week before Easter, in which

<sup>1</sup> The seventh lesson, the first of the third Nocturn, was perhaps once the same as the gospel read at Mass. In mediaeval times only the first words of the gospel were read. Ordinarily, this was followed by a homily on the subject called *expositio*. Thus on Sexagesima Sunday, the gospel at Mass is St. Luke viii. 4-15, and this is read in the third Nocturn as the seventh of the lessons for the day. Then follows at Mattins 'Omelia beati Gregorii papae', which is continued in the eighth, and finished in the ninth lesson. On certain feasts of nine lessons the *expositio* was omitted, perhaps because it was desired to devote more space to proper lessons from the lives of the saints.



case it disappeared altogether. Similarly, on the third of April, St. Richard, Bishop of Chichester and confessor, has nine lessons if his feast falls before Easter, but if after (as it then must fall within the fortnight after Easter) nothing (p. 13).

Most of the notes affixed to the names of the Saints have reference to the office of Mattins. In the pre-Reformation Church besides the Mass provision was made for regular services at what were called the Hours, that is of Prayer. There were eight or seven<sup>1</sup> as ordinarily reckoned, Mattins (at one time called Nocturns, which is, however, in this Kalendar as in later days, used in a different sense) with which Lauds was closely connected, Prime, Terce, Sext, None, Vespers, and Compline. The structure of the Mattins of the secular clergy was as follows: It began with the *Pater, Ave* and *Credo* said privately. Then followed the Introduction like the Versicles in the Prayer Book preceding the XCVth Psalm. The *Venite* followed with its Invitatory, which was a refrain sung before the Psalm and repeated in whole or in part after the verses of the Psalm. It was ordinarily repeated in full after the odd verses, and the second half only after the even verses. Thus on the first Sunday in Advent 'Ecce venit Rex, Occurramus obviam Salvatori nostro', 'Lo the King cometh, Let us go forth to meet our Saviour,' was sung at the beginning and after the odd verses of the *Venite*, 'Occurramus' and the words after it after the even verses of the Psalm. After this followed a hymn, followed by a Nocturn or Nocturns. The word as here used means (1) a group of Psalms with antiphons, followed by (2) a Versicle and Response, (3) three lessons each preceded by a blessing and followed by (4) a Respond (an elaborate composition for solo and chorus set to words appropriate to the lessons) and Versicle. The service ended with the *Te Deum* (on festivals) and a Versicle; after which the service of Lauds began.

The liturgical directions in the Kalendar include statements of

(1) The character of the Invitatory on simple feasts as simple, double or triple, according as it was sung by one, two or three persons. On double feasts it was always sung by four.

(2) The number of lessons, which were either three or nine according as there were one or three Nocturns.

(3) The service being said 'Cum Nocturno'. See below, p. xxxi.

In connexion with Mattins further details are sometimes given.

(1) 'Cum regimine chori.' See above, p. xxi. So on St. George's Day (23 Apr.).

(2) On certain minor festivals the *Te Deum* between Mattins and Lauds was omitted, generally because the day was also a Vigil or an Octave. So on St. Tecla's Day (23 Sept.); and on St. Romanus' Day (23 Oct.), which are both Vigils, though there is a Nocturn there is no *Te Deum*; while on St. Firmin's Day (25 Sept.) *Te Deum* is sung.

(3) On certain days the middle lessons, the fourth, fifth and sixth, if there were nine, were taken from a partially ousted service. So on 13 January while the principal parts of the service consisted of the office for the Octave of the Epiphany, the middle lessons were to be read from the office for St. Hilary; on 25 May while most of the service was for St. Aldelm, the middle lessons were to be read from the office for St. Urban; and on 4 July, while the translation of St. Martin

<sup>1</sup> The reduction to seven, in the computation, was probably due to the mystical value attached to the number seven.





supplied the chief part of the service, the middle lessons were to be read from the service of St. Peter and St. Paul within the Octave of which the day fell. On 15 November, similarly, and on the 16th the middle lessons are to be read from the office for St. Martin, within whose Octave these two saints' days, that of St. Machutus and that of St. Edmund the Archbishop, fall. On 31 Dec., too, St. Silvester's Day, the importance of Christmas, within whose Octave the day falls, causes a provision that the middle lessons should be from the office for Christmas Day.

When it was not convenient to incorporate the middle lessons, another arrangement was provided for the saints' offices ousted by some more important festival falling on the same day. The name 'Memoria' was given to this, and 'Memoria', or 'Memoria tantum', is found in the Kalendar on several of the pages.

An ordinary 'Memoria' consisted of an Antiphon with Versicle and Response and Orison or Collect, and was said daily at the close of Lauds and Evensong. Those mentioned in the Kalendar are special ones, used on a saint's day or holiday or during an Octave, when one service was superseded by another regarded as of greater importance. On the Eve of the Epiphany, for instance (on page 1), the services for the Octave of St. Thomas of Canterbury and for King Edward the Confessor are superseded, owing to the greater importance of the Epiphany, and only a 'Memoria' used. For the 'Memoria' of St. Thomas the Antiphon was 'Opem nobis, O Thoma, porridge, rege stantes, iacentes erige, mores actus et vitam corrige, et in pacis nos viam dirige'. The Versicle was 'Ora pro nobis, beate Thoma'; and the Response 'Ut digni efficiamur promissionibus Christi'. The Collect 'Deus pro cuius ecclesia gloriosus pontifex Thomas gladiis impiorum occubuit; praesta, quaesumus, ut omnes qui eius implorant auxilium petitionis suae salutarem consequantur affectum per Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum'.

The *Te Deum* with a Versicle came at the end of Mattins on most festivals, and on Sundays except in Advent and from Septuagesima to Easter. According to the Sarum Consuetudinary it was not said on the festivals of St. Petronilla (31 May), St. Bertinus (5 Sept.), St. Tecla (23 Sept.), and St. Romanus (23 Oct.), (Frere's *Use of Sarum*, I. 197). These are the festivals mentioned in the Rule at the bottom of p. 20. The omission is only specified in this Kalendar under the last two of the four saints' days.

Liturgical notes referring to services other than Mattins are:—*O Sapientia*, which is on p. 46 set against 16 December. It is the first of the great Os<sup>2</sup> of Advent and was sung at Vespers as Antiphon to the *Magnificat*, on that day. The Antiphon ran, 'O Sapientia, quae ex ore Altissimi prodiisti, attingens a fine usque ad finem, fortiter suaviterque disponens omnia: veni ad docendum nos

<sup>1</sup> The substitution in Wilkins' *Concilia*, I. 678 of Ceda, St. Chad, in the place of Tecla is thought by Dr. Frere to be due to a mistaken reading of a MS.

<sup>2</sup> On the great Os, originally seven, but afterwards increased to eight, nine, and eventually to as many as eighteen, see Everard Green in *Archaeologia*, vol. xlix, pp. 219-242. The seven were O Sapientia, O Adonai, O Radix Jesse, O Clavis David, O Oriens, O Rex Gentium, O Emanuel. Beginning on 16 December there would be nine days including St. Thomas' Day before Christmas. Accordingly in the *Sarum Breviary* (ed. Procter and Wordsworth, I. cliv-clvi) we find nine Os, including O Virgo, and O Thoma Didime. The original seven, which alone are known to Durandus (VI. xi. 4, 5) who says much in this connexion on the number seven, are all addressed to Our Lord.



viam prudentiae.' Against the 16th December some Sarum Calendars have, 'Hic incipit O Sapientia, nullae deinceps fiant preces ad vespervas.' This was the day on which Dr. Parr said you should begin to eat mincepies.

*Missa ī capl'o.* 'Missa in capitulo.' The liturgical note on p. 31 against the Octave of St. Laurence (17 August). Among the various meanings of 'capitulum' are the following which have all been used in connexion with the explanation of the phrase. (1) The 'chevet' or top part of the church, beyond the high altar, the original meeting place of the Canons of a church. (2) The corporation of clergy meeting there, 'the Chapter.' (3) Their place of meeting when it ceased to be held in the 'chevet', the chapter-house. (4) A chapter or division of a book.

Mr. Dickinson<sup>1</sup> thought that 'missa in capitulo', using the word in sense (1), was a mass said behind the high altar, at one of the altars in that part of the church. Dr. Frere thinks it a mass said before the Canons in chapter, a chapter mass. Canon Wordsworth with Mr. Procter once thought it meant a mass in the chapter-house, but now accepts Dr. Frere's interpretation. An eminent liturgiologist suggests that the phrase denotes not the place or circumstance of the mass, but the time at which it was celebrated, namely at Prime, when a Capitulum in sense (4) is read, either 'Regi seculorum immortalī invisibili soli Deo honor et gloria in secula seculorum, Amen' (Tymoth. j.), or 'Domine, miserere nostri: te enim expectavimus: esto brachium nostrum in mane: et salus nostra in tempore tribulationis' (Esaie xxxij.) or 'Pacem et veritatem diligite, ait Dominus omnipotens' (Zachariae viij.).

The use of 'missa capitularis' as a synonym for 'missa in capitulo' seems to support the second interpretation, but in favour of the last is the circumstance that this mass was certainly said after Prime, of which this Capitulum was a characteristic element. Chapter-houses do not seem to have had, as a rule, altars in them, so that interpretation may be dismissed. It seems also to have been said sometimes at one altar and sometimes at another, even at the High altar as always at Durham and sometimes at Wells.<sup>2</sup> It was said before High Mass, and, if a passage from an Exeter Ordinale of 1337 quoted by Wordsworth<sup>3</sup> may be trusted, it was said 'in capitulo, id est post capitulum ante terciam', which is exactly the view of the anonymous interpreter. It was a secondary mass, said at an unusual time, owing to High Mass being appropriated by some higher festival. St. Laurence's Octave occurred within the Octave of the Assumption of St. Mary, which would claim the High Mass of the day; and St. Laurence's Mass would be said at the time of the reading of the chapter at Prime. Canon Wordsworth has collected many references in the books cited in the notes. In the *Sanctorale* (*Sarum Breviary*, ed. Procter and Wordsworth, III. 708) occurs the instruction of which the entry in the Kalendar is an abridgement, 'Quandocunque Octava sancti Laurentii etiam si in Dominica contigerit, fiat inde tantum Memoria cum Missa in capitulo.' Whenever the Octave of St. Laurence falls, if it be even on a Sunday, there is to be only a Memory of him with a secondary mass. The 'plenum servitium fiet de sancta Maria', the High Mass will be that for St. Mary. There is the same rule (ib. 39) for the Octave of St. Andrew, which falls on the vigil of the Conception of St. Mary, when also Missa in capitulo is prescribed for St. Andrew.

<sup>1</sup> *Sarum Missal*, Burntisland edition, p. vii, note n.

<sup>2</sup> Wordsworth's *Notes on Mediaeval Services*, 189, n.

<sup>3</sup> *Tracts of Clement Maydeston* (Henry Bradshaw Society), p. 208.



VII. Vigils. The Eves of St. John Baptist, of Saints Peter and Paul, of St. James, of St. Laurence, of The Assumption, of St. Matthew, of Saints Simon and Jude, of All Saints, of St. Andrew, and of St. Thomas the Apostle are marked in this Kalendar as Vigils. This does not exactly correspond with the Nota at the bottom of page 24, or with the version of the same in the 'Compotus Manualis Parvus' given in Wordsworth's *Directorium Sacerdotum*, II. 614. The former gives only seven including the eve of St. Barnabas and omitting the eves of St. John Baptist, St. Laurence, the Assumption and All Saints. The latter gives twelve adding St. Paul, Christmas, St. Mark's Day<sup>1</sup> (which is a fast but not a vigil), and Whit-Sunday which, as a moveable feast, the Kalendar could not indicate. The days before St. Matthias and the Annunciation are also marked in Sarum Kalendars as Vigils, but not the day before the Conversion of St. Paul.

VIII. The object of the construction of this Kalendar was to provide for the convenient arrangement of the obits, so that the College might know on each day whether a benefactor had to be commemorated, the nature of his benefaction, and in some cases the nature of the commemoration. Particulars of the benefactors and their benefactions are given in the Historical Notes.

IX. The average number of hours in the day and night during the month in England is given at the bottom of the first page of each month in the Kalendar. These for December are 6 and 18, for January and November 8 and 16, for February and October 10 and 14, for March and September 12 and 12, for April and August 14 and 10 (the scribe in August gives by mistake the hours of the day as 12), for May and July 16 and 8, for June 18 and 6.

X. The date of the sun's entry into the various signs of the Zodiac is given in the Kalendar. Into Aquarius on 18 January, into Pisces on 15 February, into Aries on 18 March, into Taurus on 17 April, into Gemini on 18 May, into Cancer on 17 June, into Leo on 18 July, into Virgo on 18 August, into Libra on 17 September, into Scorpio on 18 October, into Sagittarius on 17 November, into Capricornus on 18 December. These are, in each case, some days later in the month than the dates given in the Kalendar prefixed to the *Sanctorale* in Fasciculus III of Procter and Wordsworth's edition of the *Sarum Breviary*. But they correspond to the dates given by Hampson in his glossary from the early Kalendars which he prints.

XI. The days on which day and night are equal, and the longest and shortest days of the year are given in the Kalendar. 'Equinoctium vernale' on 21 March, 'Solsticium estivale' on 20 June, 'Equinoctium autumnale' on 20 September, 'Solsticium yemale' on 19 December. There is some variety in the days given for these events in different Kalendars. They are nowadays generally regarded as falling on the twenty-first day in each of the four months.

XII. Chronological notes not falling under any of the above categories are:—  
February 21, *pemps finitur*. The end of winter and the beginning of spring.

<sup>1</sup> For St. Mark's Day see below, p. xxxii, n. 1.



We should have expected the same information for the other seasons, but we do not get it.

February 21, *Ultima quadragesimæ*, the latest day on which Lent can begin. This note is repeated on March 14. Mr. H. A. Wilson ingeniously suggests that in the former place *vlt̃ia · xl* is a mistake of the scribe for *vlt̃ia lxx*, *ultima Septuagesimæ*, the last day on which Septuagesima Sunday can fall. March 14 is the latest day on which the first Sunday in Lent can fall. These Sundays fall on those days when Easter Sunday falls on 25 April.

February 24. *Locus bissexti*, the place where the day is intercalated in leap-year. In leap-years one day had to be added somewhere in the Kalendar. We add a twenty-ninth day at the end of February. The old way was to count the sixth day before the Kalends of March twice over (*bis sextus*). This day is the 24th of February, and the festival of St. Matthias. As there were thus in the old Kalendar in leap-year two sixth days before the Kalends of March, they kept the saint's day on that which really was the sixth day before the Kalends of March, i.e. the later of the two. As we add on the day at the end of the month, we do not disturb the 24th, which still continues St. Matthias Day. The Roman Church, keeping to the old form of Kalendar, keeps it on the day which we in leap-year call the 25th. The English use was sanctioned by Abp. Sancroft in an Injunction dated 5 Feb., 1683. See Wheatley, *A Rational Illustration of the Book of Common Prayer*, V. xxviii. 5, p. 247, ed. 1845, who quotes *Micrologus* (cap. 47), about 1080, as stating that it was then the custom to keep it on the day following the Vigil, and not on the second repetition of the sixth day before the Kalends of March. See also Wordsworth, *Directorium Sacerdotum* (Henry Bradshaw Society), ii. 698.

March 1. *Die mutantur concurrentes*. Here the concurrents are changed. Concurrent meant originally the day over the fifty-two weeks which makes up with them the solar year. There are in leap-year two concurrents. From this original use, inasmuch as these days produce the difference of the weekdays which fall on the same day of the month in successive years, the word came to be used as defined by Bede (*De Tempor. Rat.* ch. 51; as quoted by Butcher, *The Ecclesiastical Calendar*, p. 83), 'the number 1 to 7 which denotes the day of the week on which the 24th of March falls.' As there are seven weekdays on one of which this day must fall, these concurrents correspond to the Sunday Letters 1 to F, 2 to E, 3 to D, 4 to C, 5 to B, 6 to A, 7 to G. The change in each year of the concurrents took place on the first of March. The change of the Sunday letter took place on the first of January.

March 11. *Claves paschæ*, the Keys of Easter. April 14. *Claves rogationum*, the Keys of Rogation Sunday. April 28. *Claves pentecostes*, the Keys of Whit-Sunday. The Claves marked in this Kalendar, more properly called 'Sedes Clavium', are the days from which you count forward in order to find the days of the month on which Septuagesima, the First Sunday in Lent, Easter Day, Rogation Sunday (the fifth Sunday after Easter) and Whit-Sunday fall. These are:—

January 6, } not noted in this Kalendar.<sup>1</sup>  
January 27, }

<sup>1</sup> It is not unlikely that the *Q* on 7 January on the first page of the Kalendar was originally followed by 'Claves xl' (i.e. Claves quadragesimæ, or of the first Sunday in Lent) in red. These words





March 10, by mistake the 'Claves Paschae' is put on March 11.

April 14.

April 28.

The Claves, properly so called, are the numbers which, when added to the 'Sedes Clavium', give a day which falls within the week preceding the Sunday in question.

There are nineteen possible Claves depending upon the position of the year in the Lunar Cycle, which position is given by the golden number for the year.

The paschal Full Moon falls in the old Kalendars on one of the nineteen days. On which of these days it falls depends upon the position of the year in the Lunar Cycle. In the first year of a Lunar Cycle, for instance, the paschal Full Moon falls on the 5th of April and Easter Day on the Sunday in the Week following that day. The 'Sedes Clavis Paschae' being 10 March, the Clavis or number to be added in that year is 26, the number of days that 5 April is after 10 March. By making these calculations for each year of the cycle we get the following table giving the Claves for each year of the cycle :—

| I. | II. | III. | IV. | V.  | VI.  | VII.  | VIII.  | IX.  | X. | XI. | XII. | XIII. | XIV. |
|----|-----|------|-----|-----|------|-------|--------|------|----|-----|------|-------|------|
| 26 | 15  | 34   | 23  | 12  | 31   | 20    | 39     | 28   | 17 | 36  | 25   | 14    | 33   |
|    |     |      |     | XV. | XVI. | XVII. | XVIII. | XIX. |    |     |      |       |      |
|    |     |      |     | 22  | 11   | 30    | 19     | 38   |    |     |      |       |      |

where the upper row gives the position of the year in the Lunar Cycle indicated by the so-called golden number, and the lower row gives the Clavis for the year.

The Claves in the successive years of the Cycle are determined as follows. The first is produced by adding the number of the days of the week, 7, to the number of the years of the Cycle, 19; the result being 26. Those that follow are obtained by adding 19 in each case to its predecessor and, if the total is more than 40, subtracting 30. So the Clavis of the second year is  $26 + 19 - 30 = 45 - 30 = 15$ . And so on.

March 21. *Primum Pascha*, the earliest day on which Easter can fall. The scribe has here made a mistake.<sup>1</sup> He should have put this note against the 22nd.

April 25. *Ultimum Pascha*, the latest day on which Easter can fall.

April 28. *Primus dies ascensionis*. The earliest day on which Ascension Day can fall. This again is by mistake put two days too early. When Easter Day falls on 22 March, Ascension Day falls on 30 April.

July 14. *Dies caniculares incipiunt hic*. The Dog Days begin here.

September 5. *Hic finiunt dies caniculares*. Here end the Dog Days.

The Dog Days begin on July 14 and end on Sept. 5. So in this and in most Sarum Kalendars. Other accounts make them begin on 20 July and end on 6 August. In modern almanacs the Dog Days last from 3 July to 13 September.

XIII. The feasts which are by all means to be kept, and those on which women are to refrain from their special works.

There are two classes of notes, one or other of which occurs on nearly every have, however, wholly disappeared. Here, as on March 10, the 'Sedes Clavium' has been moved on a day.

<sup>1</sup> Such mistakes are not unusual. In the *Missal of Robert of Jumièges* (Henry Bradshaw Society) and in the *Leofric Missal* (ed. Warren) the *Ultimum Pascha* is placed on 24 instead of on 25 April. This note was given me by the lamented Bishop Dowden of Edinburgh.



page of the Kalendar. One indicates which of the feasts which occur on the page are *omnino tenenda*, in any case to be observed, even if the rest have to be neglected. The other states on which feasts women are to abstain from their ordinary occupations *ab operibus feminarum*.

These directions seem to spring from some movement in favour of requiring on feast days an observance such as had been from the earliest Christian times required on the Lord's Day or Sunday. As early as the time of Constantine it was provided that 'Omnes iudices, urbanaeque plebes et cunctarum artium officia venerabili die solis quiescant', but the cultivation of the land was permitted. The Emperor Leo regarded Constantine's edict as too lax, and enjoined absolute rest from labour. Such strictness, of course, overdid itself, and exceptions had to be made. Three occasions for carrying things from place to place were sanctioned, (1) in war time, (2) provisions, (3) a dead body to its funeral. These appear in a Capitulary of Charlemagne, promulgated it would seem at Aix-la-Chapelle in 789, and frequently repeated afterwards. The same Capitulary specifies the works women were not to do on Sundays, which are probably those referred to in the notes to this Kalendar. 'Item feminae opera textilia non faciant nec capulent vestitos nec consuent vel acupitile faciant; nec lanam carpere, nec linum battere nec in publico vestimenta lavare nec berbices tondere habeant licitum.' 'Moreover let women not do works of weaving, nor cut out dresses, nor sew, nor do embroidery, nor let them think it lawful to pluck wool, nor to beat flax, nor in public to wash clothes, nor to shear sheep.' But, as Pelliccia says, all these laws together cannot abolish the ancient custom of doing work in the country when some necessity requires it. Even the 'omnino tenenda' was by the fourteenth century rather a counsel of perfection.

I have found the notes 'omnino tenenda' in several Sarum Kalendars, and they are also in the Kalendar prefixed to the York Missal as edited by Dr. Henderson. But, so far as I have been able to discover, this Kalendar is one of two only which possess *prima manu* the notes 'Ab operibus feminarum'.<sup>1</sup> The word to be supplied after 'ab operibus feminarum' is 'ferianda', 'holiday is to be kept'. The word occurs in this connexion in a list of 'Ista festa' in a Hereford Missal written about 1350, in the possession of Mr. Dewick, the Treasurer of the Henry Bradshaw Society. The list is as follows:—

'Ista festa ferianda sunt ab operibus mul' (i.e. mulierum) 'Dies Sancti Benedicti, Dies Sancti Leonardi abbatis, Dies Sancte Agnetis, Dies Sancte Margarete virginis, Dies Sancte Agathe, Dies Sancte Lucie, Dies Sancte Cecilie'.

All these with many others are mentioned in the notes 'Ab op. fe.' in the Kalendar, except Saint Margaret, who probably should have had 'ab operibus feminarum' inserted before her name at the bottom of page 27.<sup>2</sup>

<sup>1</sup> Dr. Frere has seen the phrase elsewhere, he thinks recently in a Kalendar at Cambridge, but cannot refer me to the place. He was so good as to refer me to Mr. Langton Brown for the Hereford Antiphony, but the notes, as appears in the next note, are not *prima manu*. See Appendix C.

<sup>2</sup> In a Hereford MS. noted Breviary or Antiphony belonging to the Dean and Chapter of Hereford (somewhere about 1265) Mr. Brown informs me that a later hand has added in black ink marks of three kinds to various feast days in the Kalendar, which originally contained no distinction of feasts except that of black and red letter. The mark 'fe' is affixed to the days of Benedict, Margaret, Anne, Leonard, Edmund the King, Cecilia, Lucy and Silvester. The leaf containing January and February is lost, which accounts for the omission of Agnes and Agatha, which are in the list in Mr. Dewick's missal. Of those marked in the Antiphony but not in Mr. Dewick's list, King Edmund is in the Queen's Kalendar among the ab op. fe., but not Anne nor Silvester. See also Appendix C.



At the end of the 'Constitutiones Walteri de Cantelupo episcopi promulgatae in crastino S. Iacobi Apostoli anno Domini MCCXL', for which the chief MS. authorities are MS. Cotton Claudius A. VIII. fol. 209 b, and a MS. belonging to a Bishop (Tanner?) of St Asaph, among a number of Liturgical memoranda (in Wilkins, *Concilia*, Vol. I, p. 677) occurs a long list of 'festa ferianda ex toto in episcopatu Wigorniae'.<sup>1</sup> This includes all the 'Omnino tenenda' mentioned in this Kalendar except S. Iohannis ante portam Latinam, Translatio S. Edmundi, S. Barnabae (of which, however, the reference in this Kalendar is doubtful), Decollatio S. Iohannis bapt., Commemoratio Animarum, and S. Edmundi Archiep. All these except the doubtful St. Barnabas seem to have been introduced between 1240 and the date of this Kalendar. It includes also Dies Paschae cum duobus diebus, Ascensio Domini, Dies Pentecostes cum duobus diebus, Omnes dies dominici, Festum cuiuslibet ecclesiae, Dedicatio ecclesiae, which as moveable feasts would not occur in it, Depositio S. Wlstani, and Depositio S. Oswaldi, which were special Worcester feasts.

Next to this comes:—'Haec sunt ferianda in omnibus, praeterquam in carucis, S. Vincentii Martyris, S. Iohannis ante Portam Latinam, praeterquam in cantibus; S. Leonardi abbatis, S. Clementis papae et martyris, Translatio S. Oswaldi episcopi, S. Catherinae virginis et martyris.'

'Haec sunt ferianda ab operibus mulierum tantum: videlicet S. Agnetis virginis et martyris, S. Margaretae virginis et martyris, S. Luciae virginis, S. Agathae virginis et martyris.'

'In carucis' probably refers to the exceptions above mentioned of carrying things from place to place. I have no explanation of 'in cantibus'.

XIV. It has been thought well to collect together here some account of the various rules and notes given in the Kalendar at the bottom of some of the pages. They are probably derived from some 'Computus Manualis', such as that printed in the second volume of Maydeston's *Directorium Sacerdotum*, edited by Prebendary Wordsworth for the Henry Bradshaw Society, or that which he describes in pp. 107-94 of his *Ancient Kalendar of the University of Oxford* (O. H. S., xlv). They were collections of mnemonic lines, to help the memory; and supply rules which have more or less connexion with the Kalendar.

The notes at the bottom of page 1 give the rules and mnemonics for determining the date of Septuagesima, the first Sunday in Lent, Easter, Rogation Sunday, and Whit-Sunday, if the days on which the moon is new, that is if the golden number of the year, are known.

Count ten days from the first new moon after the Epiphany, and on the first Saturday thereafter the church will give up singing Alleluia (i. e. will be the day before Septuagesima Sunday). If the tenth day fall on a Saturday, that will be the day of ceasing to sing Alleluia.

Count two days from the second new moon after the Epiphany, and the first Sunday thereafter will be the first Sunday in Lent.

<sup>1</sup> There is a similar, but not identical, list of 'festa omnino ferianda in episcopatu Hereford.' in the Hereford missal belonging to Mr. Dewick mentioned above.



Count fourteen days after the third new moon after Epiphany, and the first Sunday thereafter will be Easter Day.

Count twenty days after the fourth new moon after Epiphany, and the first Sunday thereafter will be Rogation Sunday, the fifth Sunday after Easter.

Count four days after the fifth new moon after the Epiphany, and the first Sunday thereafter will be Whit-Sunday.

The first hexameter line gives you the number of days you must count after the successive new moons to reach the desired festival: (1) twice five, (2) two, (3) twice seven, (4) twice ten, (5) four.

The second hexameter informs you that if this reckoning brings you to the day of the week on which the holy day falls, that will be the desired day.

It would of course have been easier, first to determine Easter and work backwards and forwards from it; but in the absence of almanacs there was an advantage in a rule which enabled you always to calculate forwards. The date of each new moon was given for the year by the golden numbers for the year, which are given in the first column of the Kalendar. See also Appendix B, III.

The rules at the end of February (p. 8) give (1) the account of 'bissextus', (2) the days on which the four seasons were reputed to begin.

(1) For 'Locus bissexti' see above, p. xxvi. The lines also inform you that a leap-year comes when the number of the year is divisible by four. To correct the error caused by the circumstance that the length of the solar year is not exactly  $365\frac{1}{4}$  days, the last year of a century is only a leap-year if the number of the century is divisible by four. So 1900 is not a leap-year, but 2000 is.

The lines as to 'bissextus' are taken from the 'Computus Manualis' (Wordsworth, *Anc. Kal.*, p. 162).

(2) The days for the beginning of the seasons given in the second rule are:—

Winter, St. Clement, 23 November.

Spring, the chair of St. Peter Barjona ('son of Jonas'), 22 February. This Kalendar gives the end of Winter on the previous day.

Summer, St. Urban, 25 May.

Autumn, St. Symphorianus, 22 August.

Another form of the lines is:—

Dat Clemens hyemem: dat Petrus ver Cathedratu,

Estuat Urbanus: autumnat Bartholomeus.

The last word transfers the last date to 24 August. Symphorianus is not found in this Kalendar. He shares his day with Timotheus, and in some Kalendars with Ypolitus. His day is the Octave of the Assumption B. V. M., which would, of course, oust him.

The note at the bottom of page 11, the third page of March, gives the days on which the equinoxes fall:—

Day remains equal to night on the feast of Benedict.

On the feast of Matthew then is night equal to day.

The days are respectively 21 March and 21 September. The Kalendar gives the autumnal equinox on the 20th, the Vigil of St. Matthew. I do not find these lines in any of the 'Computi' I have seen.





The note on page 13 is a Latin form of the lines beginning '30 days have September'. A more usual form is:—

Junius Aprilis September et ipse November  
Dant triginta dies: reliquis superadditur unus.  
De quorum numero Februarius excipiat,  
Namque quater septem fertur habere dies.  
Sed cum bissextus fuerit superadditur unus.

Just above this against 8 April is another rule as to feasts without rulers of the choir, which is probably only placed there because there was no room below.

All the feasts without rulers of the choir from the Octave of Easter to Pentecost (Whit-Sunday), have double Invitatory.

Compare the rubric to Saint Tyburtius' and Valerianus' day (14 April), *Sarum Breviary* (ed. Procter and Wordsworth) III. 255: 'Et notandum est quod omnia festa trium lectionum sine regimine chori ab Octavis Paschae usque ad Octavas Penthecostes habent Invitorium duplex.' Of course no feast in Easter-tide had more than three lessons.

For rulers of the choir see above, p. xxi, and for double Invitatory p. xxii.

The Rule on page 20 gives the saints' days which were to be celebrated 'with a Nocturn'<sup>1</sup> as:—St. Bertinus, 5 Sept.; St. Tecla, 23 Sept.; St. Romanus, 9 August; St. Petronilla, 31 May.

In the Pie the days which were to be celebrated 'with Nocturn' are:—St. Julian 27 Jan., St. Agnes 28 Jan., St. Batildis 30 Jan., St. Bridget 1 Feb., St. Blaise 3 Feb., St. Scolastica 10 Feb.; which might fall before Septuagesima, St. Cristina 24 July, St. Romanus 23 Oct., St. Quintin 31 Oct., and all 'festa Trium Lectionum sine regimine chori' which occurred between Septuagesima and Ash Wednesday (Wordsworth, *Directorium Sacerdotum*, ii. 710 and General Index).

The festivals<sup>2</sup> ordered in this Kalendar to be celebrated 'cum Nocturno' are:—

|                                |              |
|--------------------------------|--------------|
| Saint Petronilla               | 31 May       |
| Saint Etheldreda               | 23 June      |
| Saint Leo                      | 28 June      |
| Saint Cristina                 | 24 July      |
| Saint Romanus                  | 9 August     |
| Saint Eusebius                 | 14 August    |
| Saints Timothy and Apollinaris | 23 August    |
| Saint Tecla                    | 23 September |
| Saint Romanus                  | 23 October   |
| Saint Quintin                  | 31 October   |

These lists throw little light on what Con in the hexameter stands for. It is, however, made clear in a version of the lines in William de Cantilupe's *Worcester*

<sup>1</sup> Dr. Frere thinks that the order that a festival is to be celebrated 'cum Nocturno' is an indication that although you might suppose that there would be no special lessons and psalms for the saint, because the day is a Vigil or something of the sort, yet nevertheless there are.

<sup>2</sup> These are all Vigils or Octaves, and yet have festival Nocturns.



*Constitutions*, which, probably by a misreading, substitutes St. Chad for Tecla (Wilkins' *Concilia*, i. 678):

Bertinus, Ceda, Romanus cum Petronilla  
Psalmis nocturnis dant sua festa coli.

The Rule at the bottom of page 24, at the end of June, fixes the Solstices for the tenth day before

(1) Christmas, i. e. 16 December.

(2) St. John's Day, i. e. 15 June.

In the Kalendar itself, however, the Summer Solstice is placed on 20 June, and the Winter one on 19 December, and so for the Summer Solstice the Oxford Kalendar at Trinity College, Cambridge, printed by Wordsworth (*Ancient Oxford Kalendar*, p. xix).

The Bedel's Kalendar (ib. p. 51) gives it on 13 June, and the Winter Solstice on 12 December (ib. p. 57).

The two of the Kalendars printed by Hampson (*Med. Æv. Kal.*, i, pp. 427, 433, 440, 446) which give the solstices, put the Summer Solstice on the 20th June and the Winter one on 21 December.

The Note following the above Rule gives, it would seem, only the beginning of a list of saints' days which are preceded by Vigils on which fasting was prescribed. The whole list, as given by the 'Compotus Manualis Parvus' (Wordsworth, *Directorium Sacerdotum*, ii. 614), runs:—

Petrus et Andreas, Barnabas et James, who are included in our distich.  
Ut ieiunemus nos admonet, atque Matheus,  
Nat. Domini, Penteque, Iohann. Lau. Sumptio Sancta.  
Sed cum predictis addes Sanctos simul Omnes,  
Horum vigiliis ieiunes, luceque Marci.

This leaves out Thomas, Barnabas and James, who are included in our distich.

The Vigils marked in the Kalendar itself are those before the Nativity of St. John Baptist, St. Peter and St. Paul, St. James, St. Laurence, The Assumption of the Virgin, St. Matthew, St. Simon and St. Jude, All Saints, St. Andrew, and St. Thomas. St. Mark's Day<sup>1</sup> was curiously enough regarded as a Fast day, and called 'Litanía Major'.

The first Rule at the bottom of page 30 states that Advent Sunday is either on St. Andrew's Day or on the Sunday ('lux domini, prima feria') nearest to it. The days on which Advent Sunday can fall range from 27 November, if Christmas Day falls on a Sunday, to 3 December, if Christmas Day falls on a Monday. A Sunday falling on any of these days cannot be more than three days from St. Andrew's Day, and so is nearer thereto than any other Sunday.

The second Rule, that for the days on which it is lawful to marry, is an

<sup>1</sup> Dr. Frere tells me it was the old Roman Rogation Day. The late Bishop Dowden informed me that St. Mark's Day does not appear in the west much before the ninth century, while the Litanies were in possession long before. Dr. Wickham Legg agrees, and traces the origin of the celebrations of the day back to Pagan times. So Hampson (s. v.) and Duchesne, *Origines du Culte Chrétien*, VIII. § 3. 9<sup>o</sup> (p. 276, ed. 1889, p. 283, ed. 1902), who identifies it with the Robigalia of Pagan Rome. I owe this reference to Mr. H. A. Wilson.



abbreviated statement of the Rule given in the 'Compotus Manualis Parvus' of 1525 (*Directorium Sacerdotum*, ii. 615):—

Aduentus Domini, Sep., Ro., sponsalia demit.

Post octa. Epi. Pas. Pente., tunc illa resumit.

According to this you may not marry between Advent and the Octave of the Epiphany, between Septuagesima and the Octave of Easter, between Rogation Monday and the Octave of Pentecost.

In the Rule in the Calendar:—

'Aspiciens' is Advent Sunday, so called from 'Aspiciens a longe ecce video Dei potentiam venientem', the beginning of the Respond after the first lesson in the first Nocturn at Mattins.

'Veterem' is the Octave of the Epiphany, from the beginning of the first Antiphon at Lauds, 'Veterem hominem renovans Salvator venit ad baptismum.'

'Circum' is Septuagesima, from the beginning of the Introit of the Mass on that day, 'Circumdederunt me gemitus mortis.'

'Quasi' is the Octave of Easter, from the beginning of the Introit at the Mass of that Sunday, 'Quasi modo geniti infantes.'

'Quis' is Rogation Monday, from the words 'Quis vestrum habebit amicum', which occur at the beginning of the Gospel for the day, where they follow the usual formula, 'In illo tempore dixit Iesus discipulis suis.'

'Benedicta' is the Octave of Whit-Sunday, from the beginning of the Introit at Mass on that day, 'Benedicta sit Sancta Trinitas atque indivisa Unitas.'

See the rubric at the beginning of the 'Ordo Sponsalium' in Dickinson's *Sarum Missal*, col. 829\*.

The lines at the bottom of page 36 give the Ember days. 'Crux' is Holy Cross Day (14 September), 'Lucia' is Saint Lucy's Day (13 December), 'Cineres' is Ash Wednesday, 'Charismata dia' is Whit-Sunday from the divine gifts bestowed on that day. The Wednesday ('quarta feria') after each of these days is the first of the Ember days, the others being the following Friday and Saturday.

'Angaria' (*ἀγγαρεύω* used in Matt. v. 41, 'shall compel thee to go a mile') is said by Hampson, ii. 14, to be in the Civil Law an obligation to provide post-horses, and by Mabillon to be used by the Germans for taxes, which, he says, they pay at the four seasons, which are supposed to get their name from thence.

Another form of the mnemonic is given in the February page of the *Kalendar* prefixed to the Cambridge Edition of the *Sarum Breviary*, Fasciculus I, ed. Procter and Wordsworth:—

Post Cineres, Pneuma, post Crucem, postque Luciam,  
Mercurii Veneris Sabbato ieiunia fient.

The Rule at the end of the Calendar gives the length of the year, three hundred, three score and five days, six hours; and adds 'write no more for yourself with a pen', or, 'O my pen!'

I may close this introduction with that portion of one of Wyclif's English Works which deals with the 'ordynal of salisbury'. The full title of the treatise is 'Of feyned contemplatif lif, of song, of þe ordynal of salisbury, & of bodelyalmes



& worldly bysynesse of prestis; hou bi þes foure þe fend lettijþ hem for prechyng of þe gospel'.

Wyclif, though not a member of the foundation of the College, paid visits of some length to the College on more than one occasion, and had among its members many sympathisers, especially Nicholas of Hereford, who translated for him into English the larger part of the Old Testament. He had also for a short time a young namesake, who may have been a relative, among the 'poor boys of the College'.

The passage is quoted by Canon Wordsworth (*Tracts of Clement Maydeston*, Henry Bradshaw Society, xv), and by Dr. Frere (*Use of Sarum*, II. xxii), having apparently been first unearthed by Dr. Christopher Wordsworth (*Ecclesiastical Biography* (ed. 1853), I. 315, n.). It is here given in full from *The English Works of Wyclif*, published by the Early English Text Society, pp. 192, foll.

¶ Also þe ordynalle of salisbury lettijþ moche prechyng of þe gospel; for folis chargen þat more þan þe maundementis of god & to studie & teche cristis gospel; for jif a man faille in his ordynale men holden þat grete synne & reproven hym þer-of faste, but jif a preste breke þe hestis of god men chargen þat litel or nouȝt; & so jif prestis seyn here matynes, masse & euensong afir salisbury vss, þei hem self & opere men demen it is ynowȝ, þouȝ þei neiȝer preche ne teche þe hestis of god & þe gospel. & þus þei wenen<sup>1</sup> þat it is ynowȝ to fulfille synful mennus ordynaunce & to leue þe rijtfulleste ordynaunce of god þat he chargid prestis to performe. but, lord, what was prestis office ordeyned bi god before þat salisbury vss was maad of proude prestis, coueitous, lecherous & dronkelewe<sup>2</sup>? where god þat dampneþ alle ydelnesse chargid hem not at þe full wiþ þe beste occupacion for hem self & opere men? hou doren synful folis chargen cristis prestis wiþ so moche nouelrie, & euermore cloute<sup>3</sup> more to, þat þei may not frely do goddis ordynaunce? for þe iewis in þe olde lawe haden not so manye seremonies of sacrifices ordeyned bi god as prestis han now rijttis & reulis maade of synful men. And jif þe olde lawe in þes charious<sup>4</sup> customes mosten nedes cesse for fredom of cristis gospel; but þis fredom is more don awci bi þis nouelrie þan bi customes of þe olde lawe; & þus many grete axen where a prest may wiþ-outen dedly synne seie his masse wiþ-outen matyns; & þei demen it dedly synne, a prest to fulfille þe ordynaunce of god in his fredom wiþ-oute nouelrie of synful men, þat lettijþ prestis fro þe betre occupacion, as jif þei demen it dedly synne to leue þe worse þing & take þe betre whanne þei may not do boþe to-gidre. & þus, lord, þin owen ordynaunce þat þou madist for þi prestis is holden errour & distroied for þe fonnyd nouelrie of synful foolis, & in cas of fendis in helle. ¶ But here men moste be war þat vnder colour of þis fredom þei ben betre occupied in þe lawe of god to studie & teche it, & not slouȝ ne ydel in ouermuche sleep & vanyte & oper synnes, for þat is þe fendis panter.<sup>5</sup> ¶ See now þe blyndnesse of þes foolis; þei seyn þat a prest may be excused fro seiynge of masse þat god comaundid him self to þe substance þer-of, so þat he here on. But he schal not be excused but jif he seie matynes & euensong him self þat synful men han ordeyned, & þus þei chargen more here owene syndynge þan cristis comaundement. A lord, jif alle þe studie & traueile þat men han now abowte salisbury vss wiþ multitude of newe costly portos, antifeners, graielis, & alle opere bokis weren turned in-to makinge of biblis & in studyng & techynge þer-

<sup>1</sup> think.<sup>2</sup> given to drink.<sup>3</sup> patch.<sup>4</sup> burdensome.<sup>5</sup> snare.





of, hou moche schulde goddis lawe be forþered & knowen & kept, & now *in* so moche it is hyndrid, vnstudied & vnkept. lord, hou schulden riche men ben excused þat costen so moche *in* grete schapellis & costy bokis of *mannus* ordynaunce for fame & nobleie of þe world, & wolen not spende so moche aboute bokis of goddis lawe & for to studie hem & teche hem, siþ þis were wiþ-out com- parison betre on alle siddis & lyttere & sykerere. but jit men þat knowen þe fredom of goddis ordynaunce for prestis to be þe beste wiþ grete sorow of herte seyn here matynes, masse & euensong, whanne þei schulden ellis be betre occupied, last þei sclaudren þe sike conscience of here breþeren þat jit knowen not goddis lawe. god brynge þes prestis to þe fredom to studie holy writt, & lyue *per-after*, & teche it *oper* men frely, & to preie as long and as moche as god meueþ hem *per-to*, & ellis turne to *opere* medeful<sup>1</sup> werkis, as crist & his apostlis diden; & þat þei ben not constreyned to blabre alle day wiþ tonge & grete crynge, as pies & iaies, þing þat þei knowen not & to peiere<sup>2</sup> here owen soule for defaute of wis deuocion & charite.

<sup>1</sup> meritorious.<sup>2</sup> injure, make worse.

1794693



## ABBREVIATIONS

THE KALENDAR, like most mediaeval manuscripts, is full of abbreviations. Some of these are effected by the use of letters of the alphabet, some by conventional signs. We shall begin with the latter, the former will follow arranged in alphabetical order.

In the reproduction an attempt has been made to imitate as nearly as may be the abbreviations actually used in the Kalendar. The forms selected have not always been the typical ones or the ones explained in Dictionaries of Abbreviations like those of Chassant or Cappelli.

āā, a horizontal line straight or curved most often stands for m or n. In this instance the superposed line represents two original lines of which the first stood for n, the second for m, āā anima.

The horizontal superposed line is sometimes the sign of abbreviation by contraction: ep̄i episcopi, eidm̄ eidem, dñs dominus, Iohe for Iohanne.

In the Domesday type instead of superposing the horizontal line over a final vowel the end of the letter is sometimes turned up: ā for ā for am, ū for ū for um, &c.

When the end of the letter is turned up or down it indicates that some termination is omitted, but gives no indication of what the termination is, so teū for tenementum, catenanā for catenandum, p. 57, eiđ for eidem, p. 63, quōđ for quondam, p. 1.

ꝰ at the beginning of a word stands for cum, or one of its variations com, con, cun. At the end of a word it stands for us, os, ost, and is often raised up, ꝰ post. Originally the abbreviations at the beginning and end of the word were distinct, but in this Kalendar no distinction is observable.

ꝥ, ꝥ, final is for is, cōsortꝥ consortis, altarꝥ altaris. Occasionally for as, m̄rcꝥ marcas, p. 13, and in English for es, Rentꝥ, rentes, Appurteñncꝥ, Appurtenances. On p. 73 ꝥfatꝥ has to be read prefato.

ꝥ for ser, ꝥuant, servant, obꝥue, observe. It is also used in terminations, succesꝥ, successoribus.

ꝥ, ꝥ, rum, angloꝥ anglorum, m̄ꝥ martyrum.

ꝥ, ꝥ, &, et, either by itself, or modified ꝥc, &c., & etiam, or even in the middle of a word.

ꝥ ꝥ ꝥ superposed represent r with or without a vowel before or after it. So ꝥ pre, Noctꝥno Nocturno, Roꝥ Rogeri, v̄xis uxoris, moreoꝥ, moreover, eūmore, evermore.

It is sometimes reduced to ꝥ; as Conũsio conversio.

ꝥ ꝥ superposed is also occasionally used for ꝥ, claudet claudetur, but more often stands for a, qādo, quando; so m̄ quarta, while iiii is quattuor.



' in a frequently used word merely represents elision. It may stand for any combination of letters. Thus in the Rule at the bottom of p. 1, sabb'o sabbato, all'a alleluia, epyph' epyphaniam, Steph'i Stephani, Ioh'is Iohannis.

It is not always placed between those letters of a word where the elision has taken place, e. g. we find apl'i, apl'is, apl'orum for apostoli, apostolis, apostolorum where we should expect ap'li, ap'lis, ap'lorum; auūc'i avunculi, when we should expect auūc'li; seqn's for sequens when we should have expected seq'ns.

When a letter is superposed it implies the omission of some letter between the lower and the superposed letter, q̄ qua, p̄ma prima, iuṡ juxta.

☞ superposed stands for a, quidā, apportēīnct, or for ra, ēstio crastino.

3 final, atq3, hab3, quib3, is used for several of the commonest terminations, que, et, us, &c. p3 stands for patet, p. 47, s3 for sed, p. 63.

q̄ an early sign for the number 4, read quattuor.

One of the commonest abbreviations not found at the beginning of a word is cō for cio or cion, relaxacōnē for relaxacionem or, as we should spell it, relaxationem, p. 10, edificacōm, p. 14, or edificacōem, p. 6, or edificacōem, p. 22, for edificacionem, remocōis for remocionis.

In the Introduction and Notes the sign þ is used for th. It is not an abbreviation, but the Old English letter thorn.



## INDEX OF ABBREVIATIONS<sup>1</sup>

- A**, Aprilis, p. 13.  
**abb'is**, abbatis, p. 2.  
**āiā**, anima, p. 6.  
**aiāæ**, animarum, p. 41.  
**aiābʒ**, animabus, p. 27.  
**alexād'**, alexandri, p. 17.  
**aliq̃**, aliquo, p. 14.  
**all'a**, alleluia, p. 1.  
**Angl'**, Anglie, p. 6.  
**āniūsario**, anniuersario, p. 20.  
**Annūciacio**, Annunciacio, p. 12.  
**Annūciacō**, Annunciacio, p. 12.  
**apʒ**, apud, p. 16.  
**apʒ**, apud, p. 47.  
**Ap̃lis**, Aprilis, p. 13.  
**ap̃li**, apostoli, p. 8.  
**ap̃lis**, apostolis, p. 25.  
**Ap̃loʒ**, Apostolorum, p. 17.  
**ap̃ptēnct̃**, appurtenances, p. 52.  
**apul'**, Apuleii, p. 37.  
**ascencōis**, ascencionis, p. 16.  
**atq3**, atque, p. 13.  
**auūcl'i**, avunculi, p. 14.  
  
**b'** might stand for any common word beginning with b. It is used in the Kalendar for baptiste, elsewhere for beatus, baccalaureus, etc.  
**baʒ**, baptiste, p. 32.  
**baʒe**, baptiste, p. 32.  
**Bar**, Bartholomeus, p. 24.  
**bē**, beate, p. 5.  
**bñ**, bene, p. 86.  
**bñdicti**, Benedicti, p. 11.  
**bñfcoʀes**, benefactores, p. 41.  
**bñfactoʀ**, benefactorum, p. 29.  
**bñficijs**, beneficiis, p. 4.  
**b'tini**, Bertini, p. 33.  
  
**cʒ**, cujus, p. 88.  
  
**cam̃a**, camera, p. 34.  
**cam̃as**, cameras, p. 4.  
**cam̃aʒ**, camerarum, cam̃e, cam̃is, p. 13.  
**canicl'ar'**, caniculares, p. 26.  
**cātariē**, cantarie, p. 47.  
**capl'o**, capitulo, p. 31.  
**cap̃lo**, capitulo, p. 11.  
**cap'corn'**, capricornio, p. 47.  
**cent**, centum, p. 22.  
**cest'e**, cestrie, p. 5.  
**For čf. S'**, p. 38, see p. 100.  
**chor'**, chori, p. 13.  
**chis**, chers, p. 87.  
**cistst'**, cistestrensis, for cicestrensis, of Chichester, p. 13. The full form might be cissacestrensis.  
**claudēʒ**, claudetur, p. 1.  
**co.**, coopertorio, p. 6.  
**cōf'**, confessoris, p. 13.  
**coī**, communi, p. 47.  
**coīl**, collegii, p. 26.  
**coll**, collegii, p. 46.  
**com̃**, comitatu, p. 20.  
**cōmeʒ**, commemoratio, p. 24.  
**comemō**, commemoratio, p. 41.  
**cōmemorō**, commemoratio, p. 24.  
**con.** perhaps a mistake for cum, p. 20.  
 It is cum Petronilla in the *Constitutions* of Bishop William de Cantelupe of Worcester, A.D. 1240, in Wilkins' *Concilia* i. 678 b, who however substitutes Ceda (Chad) for Tecla.  
**9f'**, confessore, p. 1.  
**conf'**, confessoris, p. 3.  
**9st\*xit**, construxit, p. 4.  
**9tulit**, contulit, p. 5.  
**cōsortʒque**, consortsique, p. 30.  
**cōtul'**, contulit, p. 1.  
**conūsio**, conversio, p. 4.  
**coop̃ʒ**, coopertorio, p. 16.  
**čstiō**, crastino, p. 29.

<sup>1</sup> Some of the more unusual abbreviations in the gothic type are probably mistakes of the scribe, who, as we have seen, was not immaculate. The Domesday print represents the writing of several persons, any of whom may have made mistakes as to the abbreviations they used.





crated, crateras, p. 6.  
cū, cum, p. 6.  
cū, cum, p. 4.  
cui<sup>9</sup>, cujus, p. 5.  
cui<sup>9</sup>, cujus, p. 36.  
cuthb'ti, Cuthberti, p. 11.  
cy, Cypriano, p. 34.

d' stands for any much used word beginning with d. On page 1 it stands both for duplex and for domini; on page 36 for deum.

d', duplex, p. 13.  
ded', dedit, p. 5.  
deñioł, denariorum, p. 41.  
dileis, dilectis, p. 89.  
diuſa, diversa, p. 26.  
diuſos, diversos, p. 47.  
diuſis, diversis, p. 6.  
d'm, deum, p. 35.  
dms, dominus, p. 13.  
dnā, domina, p. 32.  
dnē, domine for dominae, p. 6.  
dnī, Domini, p. 1.  
dnīca, dominica, p. 1.  
dnō, domino, p. 1.  
do', dominica, p. 12.  
doct', doctoris, p. 13.  
dup', duplex, p. 1.  
dup', duplex, p. 16.  
du', duplex, p. 12.

ē as a single word stands for est, p. 41.

In a word it may stand for em as valorē for valorem, p. 1, or for en as dēton for Denton on the same page.

ebol=ebor', i. e. eboracensis, p. 4.  
ecēa, ecclesia, p. 32.  
ecc'e, ecclesie for ecclesiae, p. 13.  
eccle, ecclesie, p. 11.  
eccl'ie, ecclesie, p. 29.  
eccl'te, ecclesie, p. 5.  
effcm, effectum, p. 106.  
eid, eidem, p. 9.  
eidm, eidem, p. 6.  
ei<sup>9</sup>, ejus, p. 26.  
ei<sup>9</sup>d, ei<sup>9</sup>d, ejusdem, in the former case the scribe seems to have forgotten to carry upwards the tail of the d; p. 5.  
eiusd, ejusdem, p. 41.

eiusd', ejusdem, p. 20.  
Eliōsinarf, Elimosinaris for Eleemosynarie, p. 5.  
emdacom, emendationem, p. 5.  
epī, episcopi, p. 3.  
epō, episcopo, p. 2.  
epōł, episcoporum, p. 5.  
eqnoctiū, equinoctium, p. 35.  
euñg', evangeliste, p. 16.  
euen'it, euenit, p. 13.  
ex, extra, p. 6.  
ex', extra, p. 9.  
excoṁ, executionem, p. 13.

f, festum, p. 10.  
fā, festa, p. 13.  
fausti, Faustini, p. 28.  
feīa, feminarum, p. 38.  
feīał, feminarum, p. 25.  
felarū, feminarum, p. 3.  
felic', Felicis, p. 2.  
finit', finitur, p. 7.  
fm, festum, p. 1.  
frīs, fratris, p. 10.  
frīm, fratrum, p. 26.  
fu'it, fuerit, p. 33.

h', hic, p. 9.  
h', hujus, p. 104.  
H', Hic, p. 33.  
hamsley, Hamsterley, p. 29.  
hēm', habemus, p. 10.  
hēre, habere, p. 29.  
hīm', habemus, p. 5.  
hīmōi, hujusmodi, p. 71.  
hnt, habent, p. 13.  
hnt, habet, p. 1.  
hui', hujus, p. 1.  
huīm, habuimus, p. 10.  
huim', habuimus, p. 6.  
huimq, habuimus, p. 9.

i, in, p. 3, but on p. 33 probably for infra, cf. p. 6.  
Id', Idus, p. 1.  
id, idem, p. 5.  
idm, idem, p. 29.  
ifra, infra, p. 6.  
ih'u, IHCY, Jesu, p. 48.



Innoc', Innocentium, p. 1.  
inꝛ, inter, p. 41.  
Inuēcō, Inventio, p. 17.  
Inuit', Invitatorium, p. 1.  
istiꝑ, istius, p. 1.  
Iꝛ, Item, p. 12.  
Itm̄, Item, p. 4.  
Itm̄, Item, p. 22.  
iūe, iure, p. 104.

Ja., Jacobus, p. 24.  
Jōhē, Johanne, p. 1.  
Johis, Johannis, p. 11.  
Joh'nis, Johannis, p. 30.

Karlū, Karliolensi, p. 57.  
KL, Kalendas, p. 1.  
kl', kalendas, p. 2.

l', lectiones, p. 11.  
l'c, lectiones, p. 1.  
libā, libris, p. 27.

M., Magistri, p. 6.  
M., Magistri, p. 4.  
m., magistri, p. 5.  
m', marie, p. 5.  
m̄, magistri, p. 34.  
magrī, magistri, p. 6.  
magrōv, magistrorum, p. 10.  
mar, martyris, p. 34.  
mar', Marie, p. 33.  
Marc., Marcas, p. 32.  
mrcf, marcas, p. 13.  
maxi, Maximi, p. 14.  
m̄bris, membris, p. 33.  
m̄cas, marcas, p. 47.  
mꝑ, Marie, p. 45.  
M̄, Medie, p. 34.  
Mē, Memoria, p. 1.  
med', medie, p. 20.  
m̄gni, magni, p. 20.  
M̄, Magistri, p. 26.  
mil', millium, p. 39.  
miliꝛ, militis, p. 13.  
milit', militis, p. 1.  
m̄la, mala, p. 33.  
m̄ltis, multis, p. 13.  
M̄, Magistri, p. 6.  
m̄d, magistri, p. 31.  
m̄f, martyris, martyrum, p. 2.

m̄r, magistri, p. 1.  
m̄rī, magistri, p. 22.  
m̄r̄f̄b, martyribus, p. 17.  
m̄fis, martyris, p. 16.  
m̄g, martyrum, p. 26.  
m̄s, marcas, p. 6.

N', Nonas, p. 1.  
nꝑ, nec, p. 63.  
nat', nativitate, p. 48.  
Nat̄as, Nativitas, p. 48.  
nēcia, necessaria, p. 14.  
ñ, nisi, p. 33.  
nich', nichil for nihil, p. 6.  
ñ, nihil, p. 13.  
ñd, necnon, p. 4.  
No., for November, p. 13.  
N̄, Nocturno, p. 20.  
nō, non, p. 4.  
Nō., Nota, p. 11.  
nob, nobis, p. 5.  
nobf, nobis, p. 26.  
Noct̄no, Nocturno, p. 20.  
noia, nomina, p. 41.  
nrē, nostre, p. 30.  
nrī, nostri, p. 29.  
nuꝑ, numero, p. 109.

obs'uādo, observando, p. 20.  
Oct', Octava, p. 1.  
oibz, omnibus, p. 46-7.  
Oim, Omnium, p. 41.  
Oīo, Omnino, p. 1.  
om̄, omnium, p. 26.  
Om̄a, Omnia, p. 13.  
Om̄ibz, omnibus, p. 6.  
Omino, Omnino, p. 4.  
Omino, Omnino, p. 12.  
Omīo, Omnino, p. 25.  
Omīo, Omnino, p. 22.  
om̄s, omnes, p. 5.  
opibz, operibus, p. 12.  
or̄ntu, ornamentum, p. 6.

p, per, p. 2.  
p, pro, p. 23.  
pꝑ, post, p. 13.  
pꝑ, pour, p. 87.  
pꝑ, patet, p. 47.  
parēā, parentum, p. 26.  
p̄d, precii (pretii), p. 73.



p̄d̄cām, predictam, p. 5.  
 p̄d̄cē, predicte, p. 20.  
 p̄d̄cī, predicti, p. 4.  
 p̄d̄ict⁹, predictus, p. 13.  
 p̄ditq3, perditque, p. 29.  
 pent', pentecosten, p. 13.  
 pentec', pentecoste, p. 16.  
 pet', petri, p. 5.  
 Phē, Philippe, p. 30.  
 p̄m⁹, primus, p. 9.  
 p̄ma, prima, p. 1.  
 p̄mit⁹, primitus, p. 68.  
 p̄mo, primo, p. 29.  
 p̄mū, primum, p. 11.  
 pinc', pincis, p. 2.  
 pont', pontificis, p. 17.  
 p̄p̄e, p̄p̄ē, pape, erased, p. 3.  
 pp̄lo, populo, p. 107.  
 p̄poīti, prepositi, p. 1.  
 p̄positi, prepositi, p. 4.  
 p̄positi, prepositi, p. 20.  
 p̄po⁹, prepositi, p. 5.  
 p̄p̄ter, propter, p. 47.  
 p̄sb̄nī, presbiteri, p. 30.  
 p̄ste, prieste, p. 52.  
 p̄st'nit, prosternit, p. 5.  
 pte, parte, p. 4.  
 p̄thomart', prothomartyris, p. 48.  
 p̄thomf, prothomartyr, p. 29.  
 p̄tinēd̄, pertinentiis, p. 26.  
 ptis, partis, p. 13.  
 pua, parva, p. 36.  
 pui, parvi, p. 5.  
 purific', purificatio, p. 5.  
 puū, parvum, p. 6.  
 Puyng, Parvyng, p. 32.

q, quod, p. 94.  
 q3, que, p. 21.  
 q̄, qua, p. 14.  
 q̄, quam, p. 84.  
 q̄ten9, quatenus, p. 14.  
 q̄tuoz, quatuorū (!), p. 14.  
 q̄, qui, p. 29.  
 q̄, quasi, p. 41.  
 q̄b3, quibus, p. 10.  
 q̄dē, quidem, p. 46.  
 q̄etū, quietum, p. 36.  
 q̄lib, quolibet, p. 63.  
 q̄nden⁹, quindenus, p. 21.

q̄nq3, quinque, p. 1.  
 q̄nt⁹, quintus, p. 41.  
 q̄ntini, quintini, p. 40.  
 quiq3, quinque, p. 41.  
 q̄do, quando, p. 8.  
 q̄, quo, p. 30.  
 quod̄, quondam, p. 1.  
 quodā, quondam, p. 6.  
 quodā, quondam, p. 20.  
 q̄nd̄, quondam, p. 10.  
 q̄ndā, quondam, p. 20.  
 q̄ndm̄, quondam, p. 6.  
 q̄rta, quarta, p. 5.  
 q̄tuor, quatuor, p. 8.  
 quinq3, quinque, p. 39.  
 quondā, quondam, p. 4.

2, receptum, p. 57.  
 R⁹, Regula, p. 8.  
 r̄ctoris, rectoris, p. 13.  
 reg', rege, p. 1; regis, p. 11, 23.  
 reg', regimine, p. 13, 15.  
 Regf, Regis, p. 30.  
 regīe, regine, p. 5.  
 reliqas, reliquias, p. 6.  
 Resurrec̄to, Resurrectio, p. 12.  
 reuē, reverciones, p. 61.  
 Robi, Roberti, p. 1.  
 rogacōnū, rogacionum, p. 14.  
 Rogi, Rogeri, p. 5.  
 Roñe, Romane, p. 70.  
 rōne, ratione, p. 89.

s, sancti, p. 25.  
 s, solidorum, p. 14.  
 s', Sancta, p. 32. Sancte, p. 3, &c.  
 Sancti, p. 2, &c. Sancto, p. 1, &c.  
 Sanctarum, p. 9, &c. Sanctorum,  
 p. 3, &c.  
 s', secundum, p. 38.  
 s., scilicet, p. 14.  
 s3, sed, p. 63.  
 sabb'i, sabbati, p. 1.  
 sabb'o, sabbato, p. 1.  
 sac̄dote, sacerdote, p. 5.  
 sagittař, sagittario, p. 43.  
 sapia, sapientia, p. 46.  
 sar', Sarum, p. 34.  
 sbit, subit, p. 5.  
 scd'o, secundo, p. 4.



scē, sancte, p. 31.  
 scī, sancti, p. 1.  
 scī, sancti, p. 20.  
 scōl, sanctorum, p. 1.  
 sebast', Sebastiani, p. 3.  
 senn', Sennes, p. 28.  
 Sep., September, p. 13.  
 seqn's, sequens, p. 36.  
 seqns, sequens, p. 8.  
 sñ, sine, p. 13.  
 soc', sociis, p. 2.  
 socioꝝq3, sociorumque, p. 26.  
 solu't, solvit, p. 13.  
 spenſ, spenser (a butler), p. 52.  
 spēs', Spenser, p. 10.  
 sponsal', sponsalium, p. 30.  
 stē, sancte, p. 31.  
 steph'i, Stephani, p. 1.  
 sū for sñ, sine, p. 35, p. 39. In medieval  
 cursive writing there was no difference  
 between n and u; mumm might stand  
 for munim, or several other words.  
 s'uicie, service = cerevisie *beer*, p. 41.  
 ſūte, servante, p. 52.  
 ſuicſ, services, p. 52.  
 sūptib', sumptibus, p. 4.

t', triplex, p. 17.  
 tē, tunc, p. 33.  
 T'ci', Tertius, p. 37.  
 t'cia, tertia, p. 33.  
 t'cij, tertii, p. 30.  
 tenē, tenemento, p. 36.  
 tened', tenenda, p. 29, &c.  
 tenēd', tenendum, p. 3, &c.  
 tenēda, tenenda, p. 1.  
 tēntū, tenementum, p. 9.  
 tēntū, tenementum, p. 9.  
 theod', Theodulii, p. 17.  
 tū, tantum, p. 1.  
 Tſlacio, Tſlacio, Translatio, p. 22.  
 tricen', tricentas, p. 22.  
 trip', triplex, p. 45.  
 trip', triplex, p. 8.  
 trip'x, triplex, p. 22.  
 tris, terris, p. 27.  
 Tſlāō, Translatio, p. 25.  
 tſch, très cher, p. 87.  
 t'ti, tituli, p. 70.  
 t'tia, tertia, p. 5.

uirg', virginis, p. 5.  
 uirg', virginum, p. 39.  
 usq3, usque, p. 13.  
 uulnē, vulnere, p. 13.  
 v', vero, p. 88.  
 vſ, versus, p. 104.  
 vesti'o, vestimento, p. 5.  
 v'g', virginis, p. 3.  
 vig', vigilia, p. 24.  
 vigil', vigilia, p. 23.  
 virg', virginis, p. 3.  
 viz', videlicet, p. 101.  
 vltiā, ultima, p. 7.  
 vñ, unam, p. 6.  
 v'nal', vernale, p. 11.  
 vulgari', vulgariter, p. 14.  
 vſ, uxoris, p. 46.  
 vſis, uxoris, p. 9.  
 vſis, uxoris, p. 27.

Westem, Westemonasterii, Westminster,  
 p. 46.  
 Willi, Willielmi, p. 13, &c.  
 Willi', Willielmus, p. 46.  
 Willm', Willielmus, p. 13.  
 w̄yn, within, p. 52.

xl, quadragesima, p. 1.  
 xl, quadragesime, p. 7.  
 xl, quadragesimam, p. 6.  
 xl', quadragesime, p. 10.  
 xpm, XPICTON, Christum, p. 24.  
 xpōferi, Christoferi, p. 4.

jere, year, p. 80.  
 jerly, yearly, p. 80.

i, prima, p. 29.  
 iſ, secunda, p. 29.  
 ij', duo, p. 31.  
 2, duobus, p. 6.  
 iii, tertia, p. 1.  
 iiij, iiii, quarta, p. 1.  
 iiij', quattuor, p. 9.  
 iiij, octoginta, fourscore, p. 5.  
 q, quattuor, p. 6.  
 q', quattuor, p. 4.  
 v, quinta, p. 1.  
 vii', septima, p. 1.  
 xx', viginti, p. 1.






# LIBER OBITUARIUS




[Januari' h't dies .] xxri . luna . [rrr .] **C** pnia [dies mensis et vii<sup>a</sup> truncat ut ensis .]

[iii] **A**  [Januari'. Circūcisio dñi dup'. fm̄. ix. l'e.

**B** (iii Id') Oct'. scī steph'i . Inuit'. d'. iii. l'e . ꝥc'.

[ii] **C** (iii Id') Oct'. scī joh'is . Inuit'. d'. iii. l'e . ꝥc'.


**D** (ii Id') Oct'. scōꝝ Innoc'. Inuit'. d'. iii. l'e . ꝥc'.

[xii] **E** (nonas) [Oct'. scī thome . ꝥc̄. tīm .]  ꝥc̄. de s'.  
Edwardo reg'. ꝥ gf'.

[viii] **F** (viii Id') Epyphania dñi dup'. fm̄. ix. l'e .

**G** (vii Id')  Obitus Halysie de Eglesfeld auie  
Robi de Eglesfeld fundatoris isti<sup>o</sup> Colle gij'.

154<sup>o</sup> Obitus mñi . Johis pantre quōd p'poiti hui<sup>o</sup> Coll' qui cōtul<sup>t</sup> possessiōes in  
dēton ad valorē iiij<sup>h</sup> quas obtinuit de dñō Jōhē broune milit' & thoma  
everard londoniēs'.

 [Nor h't horas . xvi . dies . viij .] **C** Dñō tenēda .  
Circūcisio d'. Epiph'ia d' **C** ab operibz feminaz  
per oct'. scōꝝ.

[Regula.] Luna pma p<sup>o</sup> epyph'. cōputa decem dies et primo sabb'o claudet<sup>r</sup> all'a.  
Et si decim<sup>o</sup> dies fuerit die sabb'i eodem die claudetur . Luna . ii . p<sup>o</sup> epyph'.  
cōputa duos dies et in pñā dñica erit xl . Luna . iii . p<sup>o</sup> epyph'. cōputa xiiii dies et  
pñā dñica erit pascha . Luna . iiii . p<sup>o</sup> epyph'. cōputa xxi dies et i prima dñica erūt  
rogatiōes . Luna . v . p<sup>o</sup> epyph'. cōputa . iiii . dies et i pñā dñica erit penthecost .

Quqz his inde dias, bis iii septē, bis decā, tetras .  
[Si cadit in lucem domini numerabis eandem .]



rb: **A** vi Id' S' luciani soc'. qz eius m̃. ðē. t̃m̃.

v **B** v Id'

**C** iiii Id'

iiii **D** iiii Id'

ii **E** ii Id'

**F** Idus . Oct' . epiph'ie . ix . l'e . Medie l'e . de s' . hllario  
epō & gf'.

**G** xix kl' febz' . S' . felie' . in pinc' . epī et m̃ . iiii . l'e . ꝥc' .

**A** xviii kl' S' . mauri abb'is et gf' . iiii . l'e . ꝥc' .

**C** Ab opibz feminarū . S . hllarii .



ebiii **B** xvii kl' S. marcelli ppe. & m̃. iii. l'e.

vii **C** xvi kl' S. sulpicii ep̃i et conf. iii. l'e.

**D** xv kl' S. prisce virg'. et m̃. iii. l'e. Sol ī aquario.

xv **E** xiiii kl' S. Alstani ep̃i et gf. ix. l'e.

iiii **F** xiii kl' S. fabiani et sebastiani m̃. ix. l'e.

**G** xii kl' S. agnetis virg'. & m̃. ix. l'e.

cii **A** xi kl' S. vincencii. m̃. ix. l'e.

i **B** x kl'.

**T** Dñō tenēd'. S. vincēcii.

**T** Ab opibz feiārū. S.  
fabiani & sebast'.  
S. agnetis vg'.





**C** ix kl'

[ix] **D** viii kl' conuersio scti pauli. ix. l'c.

**E** vii kl'

[vii] **F** vi kl' S'. Juliani epi et conf. Inuit'. d'. iii. l'c. xc'.  
 Obitus M. thome langton quondā Wyntoniens' epi q' suis sūptib'  
 gstrxit 8<sup>or</sup> cāmas ex pte orientali hñō dedit nobis.  
 Itm dedit vnā sectā vestimētorū pro sacerdote diacono et subdiacono cū iiij<sup>or</sup>  
 capis eiusdem secte cū multis alijs bñficijs / Eodē die obitus dñi xpoferi  
 baynbrygge nepotis p'dcī dñi thome langton ac olim p'positi hui<sup>9</sup> aule et

[vi] **G** v kl' S'. agnetis scd'o. Inuit'. d'. iii. l'c. xc'.  
 postea eboꝝ archiepī qui cōtulit nobis pro aīa p'dcī dñi thome langton et  
 pro aīa sua et p aīabus parentū eorūde Maneriū de baldyngton Sancti  
 laurencij cū multis alijs bñficijs.

**A** iiii kl'


[iiii] **B** [iii] kl' S. batildis regine nō mē. iii. l'c. xc'.

[iii] **C** [ii] kl'

**C** Omīno tenēd'. Conuēsiō. S'. pauli.



Februari' h̄t dies .xxviii. luna .xxv **C** Q̄rta sbit mortē  
pst'nit r'tia fortē.

**D**  februari'. S' brigitē uirg'. iiii. l'c. ꝥc'.

**E** iiii j<sup>o</sup> purificatio bē marie dup'. fm̄. ix. l'c.

**E** iiii j<sup>o</sup> S' blasii ep̄i et m̄r. Inuit'. d'. iiii. l'c. ꝥc'.

p̄ aīa m̄r  
Walt<sup>r</sup> Bell

Obitus dñi Willi de Muskhm Rectoris eccl̄ie s̄ci pet' pui Londōn  
q̄ gtulit aule regie iiii<sup>xx</sup> marcas.

Obit<sup>o</sup> m. Rogi Whelpdale ppo.<sup>h</sup> & Karleoln ep̄i fudator<sup>h</sup> ciste  
Eliōsinar<sup>h</sup> ad cui<sup>o</sup> fundacōm dedit x. li. x. li. ad emdacōm  
vestibuli om̄s libros suos ornamenta p̄ capella<sup>de</sup> blodio cū  
lecto ei<sup>o</sup> d color<sup>h</sup> cū vno vesti<sup>o</sup> de veluet rubeo p̄ sac̄dote  
diacono & subdi<sup>o</sup>. qui & dedit nob̄ p̄ aīa dñi Skeltō militis  
ad p̄dcām cistā xv li xvjs<sup>o</sup> iiii d IP i<sup>o</sup> ded<sup>t</sup> ad eandē cistā p̄  
aīa Joh Berflete xj li obit<sup>o</sup> & dñi T. More decani lond̄ p̄ cui<sup>o</sup>  
aīa hm̄ de executoribz ei<sup>o</sup> ad cistā p̄dcām xi li.

[viii] **G** ii j<sup>o</sup>

p̄ aīa m. J.  
catrik ep̄i  
cest<sup>r</sup>e seu  
*p̄olius Coventria*

**A** Ronas. S' agathe uirg' et m̄r. ix. l'c.

[vii] **B** [viii j<sup>o</sup>] S̄cōz vedasti et amandī ep̄oz et conf'. iiii.  
l'c. ꝥc'.

**C** vii j<sup>o</sup>

**C** [j<sup>o</sup>ox h̄t] horas .xiiii. dies .x.

**C** Q̄tō tenēd'.

purific'. bē. m'.



**D** vi Jid'

iii **E** v Jid'

Obit<sup>o</sup> Mr H Boste

Obit<sup>o</sup> M. Hērici Booste quōdā p<sup>o</sup>pōtī hui<sup>9</sup> collegij  
q̄ 9tulit nobis . 1 . puū textū deauratū g<sup>o</sup>tinētē reliq̄as  
6 crater le pownsede cū 2<sub>3</sub> co . salina deaurat cū . 1 .  
co . 2 ollas argē<sup>9</sup> v<sup>o</sup> murrā cū co . 1 . cornu de le  
geyt cū co . 1 . nu<sup>o</sup>cē cū co . cū alijs ornamē<sup>9</sup> diu<sup>o</sup>sis  
eidē collegio collatis .

ii **F** iiii Jid' S'. scolastice uirg'. nō m<sup>o</sup> . s<sup>o</sup>i . e<sup>o</sup>x . xl . iiii . l<sup>o</sup>c . 4c' .  
s<sup>o</sup>i īfra nich'.

**G** iii Jid'

r **A** ii Jid'

**B** Jidus .

rbiii **C** xvi kl' Marcu . S'. valentini m<sup>o</sup> . iiii . l<sup>o</sup>c . 4c' . Obitus  
dñe Margarete Regine Angl' . pro cuius ānā recepimus p manus dñi  
Silb'ti de Wngeton' clerici viginti libras cū dno calice et dno textu  
argent' continente reliquias .

Obit<sup>o</sup> mag<sup>o</sup> Rogi Corynghm q̄ndm socij aule Regine . de quo hui<sup>9</sup>m<sup>o</sup>  
xl m<sup>o</sup>s ad edificatōem muri boriat orti . celature Caplle & remocōis fontis .  
cū omibz libris suis & diu<sup>o</sup>sis pannis cericis ad ornū vestimētoz .



du **D** rb kl'

**C** Sol in pisce.

**E** rui kl' S'. Juliane uirg'. et mř. Inuit'. d'. iii. l'e. 7c'.

rb **F** rui kl'

iii **G** rui kl'

**A** ri kl'

ni **B** r kl'

i **G** r kl'

**C** .vltia. 7l **C** yemps finit'





**D** viii kl' Cathedra scti petri . ir . l'c . Inuit' . trip' . Per  
incipit .

ir **E** vii kl'

**F** vi kl' . S' . mathie apl'i . d' . fiii . ir . l'c . **C** Locus  
bisseri

rbii **G** v kl'

vi **A** iiii kl'

**B** iii kl'

xiii **C** ii kl' S' . augustini .

**C** Quo tenēd' . Cathedra . S' . petri . S' . mathie apl'i .


R<sup>a</sup> . Tūc ad mathiā bisertū ponere debes . Nūcia . qūdo seqūs currit p quatuor eque .  
Tūc bisertus erit p partes qtuor equas . Annos partiri cū poteris domini .

Si sit bisertus . f . seruit utriqz dici . Posteriore die celebretur festa mathie .

R<sup>a</sup> . Clemēs pbernat . set petrus bariona berna . Estuat urban<sup>o</sup> Autūpnat Simphorian<sup>o</sup> .



Marcus h̄t dies . xxi . luna . xxi . **C** p̄m<sup>o</sup> mad̄erem  
dirūpit . iiii . bidēre .

iii **D**  Marc<sup>o</sup> . h<sup>o</sup> mutatur cōcurrentes .

**E** vi R'

xi **F** v R'

**G** iiii R'

xix **A** iiii R'

Obitus Roberti Wright & Isabelle vx̄is eius ac Thome hay p̄  
quibz huius vnū tēntū cū iiii<sup>o</sup> Cotagijs eid̄ annexis ex<sup>a</sup> portā  
Austrelem Ac aliud tēntū in Chelsey.

viii **B** ii R'

**C** Nonas . S<sup>o</sup> . p̄petue et felicitatis m̄r . iiii . l<sup>o</sup> .

xvi **D** viii Id<sup>o</sup>

**C** Nor h̄t horas . xii . dies . duodecim .



v **E** vii Id'

**E** vi Id'

xiii **G** v Id'

**C** Claves pasche .

ii **A** iiii Id' S'. gregorii ~~Papae~~ d'. f'. ir'. l'. c'. obit<sup>9</sup> magrōꝝ Willmi spēs,  
qñd p'poiti isti<sup>9</sup> collegij &

Johis fr̄is eius qñd socij ei<sup>9</sup>d collegij de quibz huiū redditus quietos  
triginta triū solidorū et quatuor denariorū p Annū in villa Oxonie  
Itm̄ in pecunia sexaginta libras sexdecim solidos et octo denarios  
cū multis alijs beneficijs eidem Collegio collatis p q'bz reeditibz hēm<sup>9</sup>  
de collegio marie magdalene p excambiū & relaxacōnē quieti reddit<sup>9</sup>  
xv' & . teñtū Angulare cū cotagio Annexo Ad finē oriētalē capelle.

x **C** ii Id'

ultīa . rl' .

**D** Idus .

xviii **E** xvii kl' April'.

vii **F** xvi kl'



**G** xv kl' S'. Edwardi Reg'. et mī. **C** Sol in arietē.

xv **A** xiiii kl'

iiii **B** xiii kl' S'. cuthberti epī et ix. l'

**C** xii kl' S'. bñdicti abb'is. ix. l'. **C** Equinoctiū v'nal'.

Obitus magistri Jōh̄is Crosby quondā thesaurarij eccle Cathedralis lincolnie

**C** p̄mū pascha. (Jā vacat. & vale.)

xii **D** xi kl'

qui contulit nobis xxx<sup>ss</sup> li ad cōmodū et vtilitatē isti Collegij et eciam Alias decem libras distribuendas preposito sociis et scholaribz eiusd collegij in die obitus sui ad quas exequias et missam cū cantu obseruandas obligamur p viginti Annos sub pena xī librarū soluendarū decano vel capto predicte ecclesie cathedralis lincolnie incipiendo illas exequias Anno Dñi M<sup>o</sup>CCCC<sup>o</sup> octagesio secūdo.

i **E** x kl'

**C** Ab opibz feminarū. Edwardi Reg'. Cuthb'ti epī. Bñdicti abb'is.

p̄o. Equa dies nocti; manet ad festū bñdicti. festo P̄ath'i; tūc nox est equa diei.





**F** ix kl' [Annūciatō do<sup>r</sup>. dup<sup>r</sup>. fm̄ . ix . l'e .] Obitus  
magistri Johis Kyrkby quondā socij huius collegii qui dedit  
nobis possessiones (in chalgrave) ad valorem xx<sup>s</sup> . l<sup>r</sup> dedit qua-  
tuor vestimēta cū suis pertinentijs ac certā sūmam pecuniarū .

ix **G** viii kl' A<sub>1</sub> (Annūciatō do<sup>r</sup>. du<sup>r</sup>. fm̄ ix l'e .)

**A** vii kl'

xvii **B** vi kl' Resurrectō dñi .

vi **C** v kl'

**D** iiii kl'

xiii **E** iiii kl'

iii **F** ii kl'

**C** Omīno tenēd' . Annūciatio bē marie .



Aplis h̄t dies . xxx . luna . xxix .  
mortis uuln̄e plen̄o .

**C** denus et unden' est

**G**

**A**

April'.

ii **A** iiii R'

**B**

iii R' . S' . Ricardi cist' ep̄i & cōf' . ix . l'c . si ante  
pascha euen'tt . si p' . n̄ . Obitus dñi Joh'nis Stowford  
milit' de quo habuim' duo tenemēta alias dēa Simonis de Gloucestre  
& Wyndmilhall & magnas pecunias.

xix **C** ii R' S' . Ambrosii ep̄i et conf' . atqz doct' . d' . f' . ccc' . e .

viii

**D**

Ronas .

Obitus dñi Will'i de muschm̄ r̄ectoris ecclie de denhm̄ Anno dñi  
m<sup>mo</sup> ccc<sup>mo</sup> lv<sup>o</sup> & dedit p<sup>o</sup>dict' dñs Willm<sup>o</sup> Clx m̄ref ad excom̄  
aule isti loci Ii solu' p̄ cōstruccōe dom' porte et cam̄a anexa  
& magne ptis capelle cū m̄tis alijs bñficijs collatis.

xvi

**E**

viii Id'

v

**F**

vii Id'

**G**

vi Id'

**C**

Om̄ia fā sū reg' . chor' . ab oct' . pasche  
usqz ad pent' . h̄nt . Inuit' . d' .

**T**

Ror h̄t horas . x . dies .  
xiiii .

**T**

Ab opibz feminarū  
S̄ci ambrosii .

Id' . A . Iun . Sep . po . Eriginta dato ; reliquis magis uno . p̄i sit bisext' ; febr̄uus  
minoz esto [duobz] .



ciii **A** v Jd'

ii **B** iiii Jd'

**C** iiii Jd' Obi<sup>o</sup> Dñi Henrici Beaufort (*Sacrosante Romane*) ecclie tituli Sancti Eusebij Presbiteri Cardinalis vulgari<sup>o</sup> nūcupati de Anglia Wynton<sup>o</sup> Epi q̄ contulit nobis sumā quīquaginta marcarum. Ad edificacōm seu alia nēcia collegij nrī p q̄ sumā tenem<sup>r</sup> ad celebrand<sup>o</sup> diem Annūrsariū Suū vndecio die Aplis Sub pena xxs h̄ q̄teno gtingat in aliq̄ istoꝝ q̄tuor dieꝝ s. T. Cena dñi parasceue Sancto Sabbato uel die pasche dñi in q̄b; licet dif[fe]rre.

x **D** ii Jd' S'. Iconis pp̄.

**E** Idus.

rxiii **F** xviii kl' Mau. S'. tyburchi et ualeriani. & maxi.  
m̄. iiii. l'c. xc. ¶ Obi<sup>o</sup> dñi Ade de Eglesfeld Clerici  
auūel'i Kobi de Eglesfeld  
(ffudatoris isti<sup>o</sup> Collegij) **C** Claus rogaconū.

vii **G** xvii kl'

**A** xvi kl'



rb **B** xv kl'

**C** Sol i tauro .

iii **C** riiii kl'

**D** riii kl' S'. alphegi archiepī et mī . iiii . l'e . ꝥc' .

iiii **E** rii kl'

i **F** ri kl'

**G** r kl'

ii **A** ix kl' S'. georgii mī . iiii . l'e . cū reg' . chozi .

**C** Ab opibz feminarū . S'. georgii .





**B** viii kl'

rbii **C** vii kl' S'. marci euſg'. dup'. fm. **C** vltim' pascha.

vi **D** vi kl'

**E** v kl'

xliii **F** iiii kl' S'. vitalis m̃ris . iiii . l'c . ꝛc'. Obitus m̃ri Joh̃is  
 peyrson quōdā p̃positi aule regine **C** Clauēs pentec'.  
 ac m̃ri Richardi peyrson fr̃is  
 sui et rob̃rti et alicie parentū **C** Prim' dies ascencōis  
 suorū xxviiij die aplis qui cōtulit nobis xxij' p annū ap' totebaldyngton  
 et denton Itm̃ dedit vnā pixidē deaurā ꝑ sacramēto et vnū le  
 goblet cū coop' deaurā Itm̃ vnū salinū magnū cū coop' et vnā nucē  
 deaurā cū coop' ac xij cocliaria cū le \_\_\_\_\_ knoppf deaurā.

iii **G** iiii kl'

**A** ii kl'.

**T** Om̃ino tenēd'. Marci euſg'.



Quatus h̄t dies . xxxi . luna . xxx . **C** Terci⁹ occidit et  
septim⁹ hora relidit .

xi **B**  **C** Apl'oz philippi et iacobi d' . fm̄ .

**C** vi R' S' germani mris et pont' .

xix **D** [v] R' Inuēcō . S' . crucis . d' . f' . iii . l'c . mē . de mris .  
alexād' . euēci . & theod' .

viii **E** iiii R'

**E** iii R'

xvi **G** ii R' S' . Joh'is ante portā latinā . iii . l'c . t' .  
Inuit' .

v **A** Ronas .

**C** Nox h̄t horas . viii . dies . xvi .

**C** Omīno tenēda . Philippi & iacobi . Inuēcio . S' .

**C** cruc' . Joh'es ante portā lat' .



**B** vii Id°

xiii **C** vii Id°

ii **D** vi Id° S'. gordiani et epimachi m̃r. iii. l'c.

**E** v Id°

i **F** iiii Id° S'. Perei et achillei atq; pancracii m̃r.  
iii. l'c.

**G** iiii Id°

xviii **A** ii Id°

vii **B** Idus.



**C** xvii kl' Junii

xv **D** xvi kl'

iiii **E** xv kl'

**C** Sol in geminis.

**F** xiiii kl' S'. dunstani archiepī et conf'. ix . l'c . mē .  
de S'. potenciana . vg'.

xiii **G** xiii kl'

i **A** xii kl'

**B** xi kl'

ix **C** x kl'

**D** ix kl'





rvii **E** viii kl' S'. aldelmi epī et conf'. ix. l'c. med'. l'c. de  
S'. bybano mī.

vi **E** vii kl' S'. augustini angloꝝ apl'i. ix. l'c.

**G** vi kl' Obitus mri edwardi rygge quoda ppositi hui<sup>9</sup> collegij qui dedit  
nobis possessiones in march baldynton et stantō scī Jōhīs ad  
valorē triū libraꝝ per annū Itm dedit xxx libras ad emendū certa  
tenementa in villa suthāptonie / Itm dedit sectā vestimētoꝝ de ly  
cremysen velvett cū tribꝫ capis eiusdꝫ secte ad valorē xl libraꝝ / Et  
tenem' soluere ānuatī gardianis ecclie de kyrkbythur in Com  
Westmādie iij<sup>9</sup> iijgd āniūsario suo obs'uādo /

xiii **A** v kl' S'. germani epī et conf'. iiii. l'c. ꝛc.

iii **B** iiii kl'

**C** iiii kl'


xi **D** ii kl' S'. petronille uirg'. nō mī. iiii. l'c. cū R<sup>o</sup> Subr  
Stanesmoꝝe fūdatoris isti<sup>9</sup> Collegij qui Obijt Anno domini  
M<sup>mo</sup>. CCC<sup>mo</sup>. xlii<sup>no</sup>. Cod' die Obit' Paḡtī Thome de Karlel quda  
ppositi Aule pdcē ac mgni benefactoris eiusd'

**C** Ab opibꝫ feminaz. S'. Augusti angloꝝ apl'i.

R<sup>3</sup>. Bertin<sup>9</sup>. Tecla. Roman<sup>9</sup>. Con. Petronilla. Pii cū Poctno. dant sua festa coli.



Juni<sup>o</sup> h̄t dies . xxx . luna . xxix . **C** Denus pallescit  
quāden<sup>o</sup> federa nescit .

**E**  Juni<sup>o</sup> . S<sup>o</sup> . nichomedis m̄is . iii . l<sup>e</sup> . ꝛc<sup>o</sup> .

xix **E** iiii R<sup>o</sup> S<sup>o</sup> . marcellini et petri m̄s . Inuit<sup>o</sup> . d<sup>o</sup> . iii . l<sup>e</sup> . ꝛc<sup>o</sup> .

biii **G** iii R<sup>o</sup>

xvi **A** ii R<sup>o</sup>

v **B** Nonas . S<sup>o</sup> . bonifacii ep̄i et m̄s . soc<sup>o</sup> . qz et<sup>o</sup> . iii . l<sup>e</sup> . ꝛc<sup>o</sup> .

**C** viii Id<sup>o</sup>

xiii **D** vii Id<sup>o</sup> Translacio S<sup>o</sup> . Walstanti ep̄i . ix . l<sup>e</sup> .

ii **E** vi Id<sup>o</sup> S<sup>o</sup> . medardi et gildardi ep̄oz et conf<sup>o</sup> . iii . l<sup>e</sup> .

**C** Nox h̄t horas . vi . dies . xviii .



**E** v Id' Tñslacio . S'. edmūdi . d'. fñ . **Primi et  
feliciani . m̃.**

r **G** iiii Id'

**A** iii Id' S'. barnabe apl'i . **Inuit' . tripl'r . ix . l'e .**

Obitus

rbiii

**B** ii Id' S'. basiliidis . cyrini . naboris et nazarii .  
**m̃ . iii . l'e .**

vii **C** Idus .

Obit' m̃i Roberti langton vtriusq; iuris doctoris q̃ dedit nobis tricen' libras ad edificacōem capelle hui' collegij Itm dedit cent' solidos ad celariū sūme altari / Itm dedit xx libras ad deauracōem solarij ste crucis et altarij in naui ecclesie Eodē die Obitus **thome nicolls** nepotis et executoris eiusq; m̃i Robrti qui dedit nobis p̃ aīa p̃dicti m̃i Robrti et p̃ aīa sua et p̃ aīabus parentū eorūdem Redditū xl solidorū in letcōbassett Ac etiā dedit vnā sectā vestimētorū de ly blakesatten p̃ sacerdote diacono et s̃diacono cū tribus capis eiusde secte /

**D** rbiii kl' Iulii . S'. blasii epī et conf'. iii . l'e .

rv **E** rbii kl' S'. viti et modesti atq; crescencie m̃ .  
**Inuit' .**

iii **F** rbi kl' Translacio . S'. Ricardi epī . ix . l'e . ac' .

**C** Om̃io tenēd' . Tñslacō . S'. edmūdi .

**C** S̃ci barnabe .



**G** xv kl'

**C** Sol in cancro.

xii **A** xiiii kl' S'. marci et marcelliani m̃. Inuit'. d'.  
iii. l'c.

i **B** xiii kl' S'. geruasi et pthasi m̃. Inuit'. d'. iii. l'c.  
Obitus Henrici Robinson SS. Theologiæ Doctoris Præpositi hujus  
Collegij ad annos fere 18, et postea Carliolensis obiit A.D. 1616.  
Episcopi ad annos totidem. Qui contulit huic Collegio trecentas libras in usum Pauperum Puerorum ne post  
gradum Magisterij in facultate Artium susceptum, ante electionem  
Scholarium, vel saltem ante biennium à Collegio discedere cogerent. Dedit et malluvium cum urceolo argenteo; et libros aliquot  
in Bibliotheca repositos.

**C** xii kl' Tñslatio . S'. edwardi Reg'. et m̃. ix. l'c.  
Solsticiũ estiuale.

ix **D** xi kl'

**E** x kl' S'. albanĩ m̃r̃s. ix. l'c.

xvii **F** ix kl' S'. etheldrede uirg'. nō m̃. iii. l'c. cū . ʒ .  
**C** vīgil'.

**C** Ab op̃ibz feminaz. Tñslatō. S'. edwardi. S'. albanĩ.





vi **G** viii kl' Nativitas s̄ci Joh'is baptē. d'. f̄m. ix. l'e.

**A** vii kl'

xiii **B** vi kl' S'. Joh'is et pauli. m̄. Inuit'. d'. iii. l'e.

iii **C** v kl'

**D** iiii kl' S'. leonis ~~px~~ et conf'. iii. l'e. cū <sup>o</sup>fr̄. **E** big'.

xi **F** iiii kl' S'. apl'oz petri et pauli dup' f̄m.

**F** ii kl' Cōmemorō. S'. pauli. Inuit'. tr̄p'. ix. l'e.

**I** Om̄ino  
tenēd'

**I** Nativitas  
S'. Joh'is b'  
Apl'oz petri  
& pauli.

**I** Ab opibz  
sc̄iarum


**I** Joh'is &  
pauli.  
Cōme<sup>o</sup>.  
S'. pauli.

R̄. Solsticiū deno. xpm̄ p̄eit atqz Joh'em. Ro<sup>o</sup>. Petrus et andreas thomas cū symo-  
ne Judas. Ut ieiunemus Bar. p̄cipit. Ia. qz Math̄eus.



Jul' h̄t dies . rrr . luna . rrr .  
den' labefactat

**C** Tredec' mactat iulu

ric **G**  Jul' . Oct' . S' . Joh'is baptiste . Inuit' .  
d' . iii . l'c .

biii **A** vi R' S' . pcessi et martini m̄ . iii . l'c

**B** v R'

rb **C** vii R' Translacio S' . martini ep̄i . med' . l'c . de  
apl'is . ix . l'c .


b **D** iii R'

**E** ii R' Oct' . apl'oꝝ petri et pauli . Inuit' . l'c . ix . l'c .

xiii **F** Nonas [Translacio S' . thome archiep̄i . d' . f' . ix . l'c .]  
(Translatio S. Tho  
mæ Cantuariensis)

ii **G** viii Id'

**C** Non h̄t horas . viii . dies . rvi .

 Om̄o tenēd' . T̄rlāo S' . thome  
Ab opibz sc̄iaꝝ . T̄slacio . S' . martini .



**A** vii Id°

**B** vi Id° S'. vii. fcm m̃r. Inuit'. d'. iii. l'e. ꝥc'.

**C** v Id° Translacio s̃i b̃ndicti abb'is. ir. l'e.

xviii **D** iiii Id°

vii **E** iii Id°

**F** ii Id°

**C** Dies cancl'ar'.  
incipiūt hic.

xb **G** Idus. Translacio. S'. swithini socioꝝq; ei' ep̃oꝝ ꝥ  
9f'. ir. l'e. Obitus Mi edwardi hylton quondā socij hui⁹ coll  
parēd amicoꝝ benefacē ꝥ om̃ fidelidū defūcē qui cōtul'  
nobf maneriū de tott baldyngton cū ptinēd ad valorē ac  
alia Beneficia diuſa ꝥc

iii **A** xviii kl' Augusti.

**B** xvi kl' S'. kenelmi Reg'. et m̃r. Inuit'. d'. iii. l'e. ꝥc'.

**C** Ab opibz feminarū. T̃nslacio. S'. b̃ndicti. T̃nslacō. S'.  
swithini.



cii **C** xv kl' S'. arnulphi epī et m̃. iiii. l'c. ꝥc'. **C** Soli l'cone.

Obitus dñe Matild quondm̃ vx̃is dñi Johis de handlo p̃ quoy aiatz  
hūim⁹ aduocaçōem de Enhm̃ cū decem libd̃ annuj Reddit⁹ de Mane  
rio vna cū fr̃is vocatis Cifreslond

i **D** xiiii kl'

**E** xiii kl' S'. margarete uirg'. et m̃. ix. l'c.

ix **F** xii kl' S'. p̃axedis uirg'. nō m̃. iiii. l'c. ꝥc'.

**G** xi kl' S'. marie magdalene. ix. l'c. Inult'. tripl'r.

xviii **A** x kl' S'. apollinaris epī et m̃. iiii. l'c.

vi **B** ix kl' S'. cristine uirg'. ꝥ m̃. iiii. l'c. cū. **R**. **C** vii'.

**C** Omnino tenend'. S'. mar'. magd'. S'. margar'.





**C** viii kl' S'. Jacobi apl'i duplex fm̄ . ix . l'e .

xiii **D** vii kl' S'. anne matris marie .

iii **E** vi kl' S'. vii . dormientū m̄ . Inuit'. d'. iii . l'e .

**F** v kl' S'. sāpsonis epī & gf. m̄ . de S'. pantaleone .

xi **G** iiii kl' S'. m̄ . felicis . simplici . fausti . et beatrix .  
iii . l'e .

xix **A** iii kl' S'. abdon et senn' . m̄ . Inuit' . iii . l'e .  
Inuit' . d' .

**B** ii kl' S'. germani epī & gf. iii . l'e .

**C** Om̄no tenēd' . S'. iacobi apl'i .



Augustus h̄t dies .xxxi. luna .xxix. **□** i. neccat fortē  
p̄ditq3 .ii. cohortē.

viii **□**



Aug'. **□** Aduincula . S'. petri . ix . l'c .  
mē . de mē . machab'.

Obitus M. Radulphi hamst<sup>o</sup>ley parentū et  
bñfactoꝝ eiusd̄m p quoꝝ aīabz tenemur nos  
et successores n̄rī impetuū hēre exequias p̄mo  
die Augusti cū missa i T̄stio celebrāda p sociū n̄ ad

xvi **D** iiii R' S'. steph'i p̄p̄. et mē . iii . l'c . ꝛc'. aliud sit vrgēs causa . p  
quadā sūma pecunie quam  
dedit id̄m ad vsū istiq collegij

v **E** iii R' Inuencio . S'. steph'i p̄thom̄ . ix . l'c .

**E** ii R'

xiii **G** Nonas . S'. oswaldi Reg' . et mē . Inuit' . d' . iii .  
l'c . ꝛc'. **□** Obitus dñi Joh'is de Pandlo militis q̄ dedit  
nobis tenemēta i Cūham Militis cū aduocacōe eccl'ie .

ii **A** viii Id' S'. sexti . felicissimi . agapiti mē . iii .  
l'c . ꝛc'.

**B** vii Id' S'. donati ep̄i et mē . iii . l'c . ꝛc'.

**□** Nox h̄t horas . x . dies . xii .

**□** Om̄ino tened' . Aduincl'a . S'. petri . **□** Ab opibz  
feiarū . Inuencio . S'. steph'i .



r **C** vi Id° S'. circiaci soc'. q3 ei' m̃. Inuit'. d'. iii. l'c.

**D** v Id° S'. romani m̃. iii. l'c. cū. ʒ. **C** vig'.

rbiii **E** iiii Id° S'. laurencii m̃r̃s. Inuit'. trip'. ix. l'c.

Obitus Magrī Joh'nis de hothum de q̃ habuim⁹ tenementa alias de  
Glattōn & Wyliby & magnam Sūmam pecūie

vii **E** iii Id° S'. tyburtii m̃. Inuit'. d'. iii. l'c. ʒc'.

**G** ii Id°

xb **A** Idus. S'. ypoliti soc'. q3 ei' m̃. Inuit'. d'. iii. l'c.

iiii **B** xix kl' Septēb'. S'. eusebii p̃sb̃i & gf'. iii. l'c. cū. ʒ. **T** vig'.

**C** xviii kl' Assumpcio bē marie dup'. f'. ix. l'c.

cōsortfque

Obit⁹ Dñi Reg⁹ Edwardi<sup>1327</sup> Obitus Domine Phē quondā Regine Angt fundatricis ñrē A.D. 1369

**C** Dñō tened'. S'. laurēcii. Assūpc'. bē m'. **C** Ab  
opibz sc̃iarū. S'. ypoliti.

R̃. Andree festo vicinior ordine quobis. Aduentū dñi : p̃ma colit  
feria. Si cadat i lūcē. dñi celebr̃etur ibidem. R̃. sponsal'. Aspiciens  
betereim. Circū. Quasi. Quis. Benedicta.



iii **D** e bii kl'

i **E** rbi kl' Oct'. S'. laurencii. missa i capl'o

**E** rb kl' Sā agapiti. mē.

**T** sol i uirgine.

iv **G** riiii kl' S'. magni mē. mē.

**A** riii kl' Obito mō Rolandi Richardson quondā vicarij de burgo subty  
Staynsemō de q̄ habuim⁹ ij⁹ tenemēta in ducote Itm obit⁹ domini  
Henrici Rudde quōdā vicarii de spsolt qui dedit nobis ad celariū  
ste crucis viginḁ libras

vii **B** ri kl'

vi **C** xi kl' Oct'. scē marie. ix. l'e. Inuit'. trip<sup>r</sup>.

**D** x kl' S'. thimothci et apollinaris. mē. iiii. l'e. cū ḡ.





ciii **E** ix kl' S'. bartholomei apl'i . dup . fest' . ix . l'c .

**C** M̃ . de S'. audoeno .

iii **E** viii kl'

**G** vii kl'

xi **A** vi kl' S'. ruphi m̃ . Inuit' . d' . iii . l'c . **C** Obitus dñi  
Robi Puyng' militis p cui' aia dñā Isabella broz ei' dedit nob'  
Centū Marc' . p emēda aduocacōe ecclie de Heubold Parc .

xix **B** v kl' S'. augustini epī et doct' . d' . f' . i eccā . ix . l'c .

**C** iiii kl' Decollacio . S'. ioh'is bapte . ix . l'c . M̃ . de .  
S'. sabina .

viii **D** iii kl' S'. felix et adaucti m̃ . Inuit' . d' . iii . l'c .

**E** ii kl' S'. cuthburge uirg' . nō m̃ . Inuit' . d' . iii . l'c .

**C** Oīo tenēd' . S'. bartholomei . Decoll' . S'. ioh' . bap

**C** Ab opibz scīaz . S'. augtini .



Septemb' h't dies .xxx. luna .xxr. . **C** T'cia septēbris  
 & den' fert mla mbris.

xvi

**F**

Septēb' **C** S'. egidi<sup>i</sup> abbat'is .ix. l'e. mē.  
 de . S'. p'isco mē.

b

**G**

iiii R'

**A**

iii R'

xiii

**B**

ii R'

T'nsclacio . S'. cuthb'ti epī . ix . l'e . n fu'it i .  
 xl . l'e . iii . l'e .

ii

**C**

Nonas

S'. b'tini abb'is . iii . l'e . cū R'. **C** Hc finiūt  
 dies caniel'ar'.

**D**

viii Id'

x

**E**

vii Id'

**F**

vi Id'

Natiuitas S'. marie dup'. fm . ix . l'e .

**C**

Ror h't horas . xii . dies . xii .

**C**

Omīno tenēd'.

Natiuit' . S'. mar'. **C** Ab opibz  
 feminaz . S'. egidi .



rbui **G** v Id' S'. gorgonii mar. mē.

bii **A** iiii Id'

Obitus dñi Roberti  
Archard militis quidā  
dñi de Spsholt et  
Agnetis uxoris sue  
p quorū aiābz hūim9  
eccliam de Spsholt

**B** iii Id' S'. pthi et iacincti. mē. mē.

rb **C** ii Id'

iii **D** Idus

**E** xviii kl' Octob'. **C** Exaltacō. S'. crucis. ix. l'e. Id'.  
l'e. de mē. cornelio. 7 cy.

iii **F** xvii kl' festū reliquiarū. saw. d'. f'. Oct'. S'. marie.  
ix. l'e. Inuit'. d'.

Obit' m9. Rolan  
di Biris.

Obit' mñi rolandi Byrys quondā ppositi aule regine qui dedit aule p'dicte  
decem libras ad magnā cistam cū vna pecia argētia & vna nuclea deaurā  
Itm edificauit duo studia lapidea & celaturā in camā p'pōiti Itm dedit ad  
reparacone librarie ad valorem xl<sup>a</sup> librarū Itm dedit dicte aule libros  
suos cū ornament' tocuis camē sue cū mult' alijs bonis

i **G** xvi kl' S'. edithe uirg'. ix. l'e.

**C** Oio tenēd'. Exaltacio S'. crucis. **C** Ab opibz  
fciag. S'. edithe.



**A** xv kl' S'. lamb'ti epī & m̃. iiii. l'c. **C** Sol i libra.

ix **B** xiiii kl'

**C** xiii kl'

xvii **D** xii kl' Equoctiū autūpnal'. **C** vii g'.

vi **E** xi kl' S'. mathet apl'i et euŋg'. d'. f'. ix. l'c. **Ē**.  
de scō laudo.

**F** x kl' S'. mauricii soc'. qz ei' m̃. ix. l'c.

xiiii **G** ix kl' S'. tecele uirg'. nō m̃. iiii. l'c. cū **ſ**. sū  
Te d'm.

iii **A** viiii kl'

**C** Oīo tenēd'. mathet apl'i.





**B** vii kl' S'. firmini epī et mī. iii. l'c. & Te d'.

xi **C** vi kl' S'. cyprian epī et iustine uirg'. iii. l'c. & c'.  
Inuit'. d'.

xix **D** v kl' S'. cosme et damiani. mī. iii. l'c. Inuit'. d'.

Obitus dñi solis Wherton quoddā rector<sup>9</sup> eccēie de louth<sup>r</sup> p cui<sup>9</sup>  
aīa hūm<sup>9</sup> qetū redditū viii<sup>9</sup> & vjd de teñ Saresanehedē & qetū  
redditū ii<sup>9</sup> de vno teñ ī grantponte · habuim<sup>9</sup> ecia iii<sup>9</sup> argēti ad  
Solariū aule Itm duo pua Salina argētea cū vno coptorio

**E** iiii kl'

viii **F** iii kl' S'. michaelis archangl'i. d'. f'. ix. l'c.

**G** ii kl' S'. Jeronimi p̄sbī et doct'. d'. f'. ī ecclā. ix. l'c.



Crux dat lucia cineres carismata dia.  
Ut sit in angaria quarta sequ's feria.

**C** Dio tenēd'. S'. michaelis. **C** Ab opibz femiārū.  
S'. J'ontini.



Octob' h't dies .xxvi. luna .xxix. **C** T'ci' et den' est  
sicut moys alien'

xbi **A** **D** Octob'. **C** S'. remigii . germani . uedasti  
epoz

b **B** vi R' S'. leodegarii epi et mī . iiii . l'c .

xiii **C** v R'

ii **D** iiii R' S'. francisci gf'.

**E** iii R'

x **F** ii R' S'. fidis uirg'. et mī . iiii . l'c .

**G** Ronas S'. marci . marcelliani et apul'. mī . iiii . l'c .

xbiii **A** viii Id'

**C** Nox h't horas .xiiii. dies .x. **C** Ab opibz fēiaz .  
S'. fidis .



vii **B** vii Id' S'. dyonisii. rustici. et cleutherii. m̃. ix. l'c.

Obitus Henricj Airay quondam Præpositj huius Collegij qui moriens legauit Collegio terras in Baldington ad valorem, 10<sup>s</sup> per annum, vocatas, Little - mottrell.

cum paterâ deauratâ pulcherrimâ vnciarum 30. 1616.

**C** vi Id' S'. gerconis soc'. q3. ei' m̃. iii. l'c.

rb **D** b Id' S'. Rigastii soc'. q3. ei'. m̃. Inuit'. d'. iii. l'c.

iii **E** iii Id' S'. Wlfridi ep̃i et gf'. iii. l'c.

**F** iii Id' Tñslacio . S' . edwardi Reg' . ꝛ gf' . d' . fiii .  
ix . l'c .

rii **G** ii Id' S'. kallxti p̃p̃. et m̃. Inuit'. d'. iii. l'c.

i **A** Idus . S' Wlfrāni ep̃i ꝛ gf' . ix . l'c . s' usū . saw .

**C** Ab opibz sc̃iaw . S' . dyonisii . ff . S' .



**B** xvii kl' Rouēb' **C** S'. michaelis i monte trip'  
Inuit'.

ix **C** xvi kl'

**D** xv kl' S'. luce cūngl'. fīn d'. ix . l'c. **C** Sol in  
scorpione .

1639 Obitus Henrici Wilson de Underley in Comitatu Westmerland Qui legavit Collegio quingentas libras ad decimas appropriatas è manibus laicis in comita<sup>tu</sup> Westmerlandiæ vel Cumbriæ è manibus laicoꝝ redimendas, et una cum advocatōe unius vel duaꝝ ecclesiarum Collegio et eccle<sup>siæ</sup> vindicandas . Legavit insuper pensionem annuam triginta quinq; libraꝝ, ad sustentatōem septem pauperum scholarium è scholis Kirkby Lonesdaliensi et Kirkby Kendaliensi Collegiū studendi gratia adeuntium, p<sup>ro</sup> p<sup>re</sup>positū et scholares juxta Statuta Collegij eligendoꝝ .

xvii **E** xiiii kl' S'. frideswīde uīrg'.

vi **F** xiii kl'

**G** xii kl' S'. xi . mil' . uīrg' . Inuit' . d' . iii . l'c .

xiii **A** xi kl'

iii **B** x kl' S'. romanī epī et conf'. iii . l'c . cū . f<sup>est</sup> . &  
sū te d'.

**C** Dio tenēd' . S'. luce euāgl' . **C** Ab opibz sciaꝝ . xi .  
mil' . uīrg' .





**C** iv kl'

xi **D** viii kl' S'. crispini et crispiniani. mñ. Inuit'. d'.  
iii. l'e.

xix **E** vii kl'

**F** vi kl'

**C** vig'.

viii **G** v kl' Apl'oꝝ symonis et iude duplex fñ. ix. l'e.

**A** iiii kl'

xvi **B** iii kl'

v **C** ii kl' S'. qñtñt mñ. iii. l'e. cū. ḥ.

**C** vig'.

**C** Dio tenēd'. Apl'oꝝ symonis et iud'.



Rouēb' h̄t dies . xxx . luna . xxx . **C** Scorpi' est q̄nt'. et  
terci' ē . nece tinct' .

**D** Rouēb' . **C** fest' . omium scōz dup' . f̄m̄ .  
ix . l'c .

xiii **E** iiii R' Cōmemorā aīaz q̄ d' . f̄m̄ . s' usū salu' . Isto die  
tenem' dist'buere paupibus quīqz panes ad valorē duoz deñioz cū obulo  
& vnā lagenā s'uicie p aīabz Rēi Chamleyn & Mgarete Johāne . Johāne &  
alicie vxoz eiusd et p aīabz fōtis & Johanne parētū eiusd . tenem' ecīā  
orare p aīabz p'dictoz ī oracōibz generalibus & recitare eoz nōia in' alios  
bñfcores Diebz dñief p qbz huim' possessiones in Brehyll .

ii **F** iii R'

**G** ii R'

x **A** Ronas .

**B** viii Id' S' . leonardi abb'is & gf' . ix . l'c .

xbiii **C** vii Id'

vii **D** vi Id' S' . quatuor coronatoz m̄ā . Inult' . d' . iii .  
l'c .

Rox h̄t horas . xvi . dies . viii .

**T** Omīno tenēd' . Om̄ scōz . Comemō . aīaz .  
**T** Ab opibz scīan . Leonardi .



**E** v Id' S'. theodozi mris. iii. l'e.

rb **E** iiii Id'

iiii **G** iiii Id' S'. martini epi et gf'. ix. l'e. Inuit'. tripl'r.

Obitꝝ mri Roberti WrangWise parentꝝ fratꝝ sororꝝ Amicorꝝ  
& oim suoꝝ bñfactorꝝ qui contulit nobis decē libras ꝑ ornamēf  
capelle ac eciā dedit nobis xl<sup>ia</sup> libras ac duos crateres argenteos  
cū possessionibꝫ in pēith.

**A** ii Id'

xii **B** Idus. S'. bꝛicii epi et conf'. Inuit'. d'. iii. l'e.

i **C** xviii kl' Decemb'.

**D** xvii kl' S'. machuti epi et conf'. ix. l'e. med'. l'e.  
de S'. martino

ix. **E** xvi kl' S'. edmūdi archiepi. d'. f'. ix. l'e. med'. l'e.  
de S'. mrtino.

**T** Dio. tenēd'. S'. edmūdi archiepi. S'. martini epi.



**E** xv kl' S'. antiani epī et g<sup>l</sup>. Inuit'. Sol i sagitta<sup>z</sup>.  
d'. iiii. l'c.

xvii **G** xiiii Oct'. S'. martini. Inuit'. d'. iiii. l'c.

vi **A** xiii kl'

**B** xii kl' S'. edmūdi reg'. et m<sup>z</sup>. ix. l'c.

xviii **C** xi kl'

iii **D** x kl' S'. cecilie uirg'. et m<sup>z</sup>. ix. l'c.

**E** ix kl' S'. clemētis [ppē] et m<sup>z</sup>. ix. l'c.

**T** Ab opibz scīar. Edmūdi reg'. Cecilie v<sup>g</sup>. Clemētis [ppē].





vi **E** vii kl' S'. gr̃isogont m̃r̃. iiii. l'c.

vii **G** vii kl' S'. katerine uirg'. et m̃r̃. d'. f'. ix. l'c.

**A** vi kl' S'. l̃ini [pp̃e] et m̃r̃. iiii. l'c.

viii **B** v kl'

**C** iiii kl'

ix **D** iiii kl' S'. saturnini et sisinnii. m̃x. iiii. l'c. 'virg'.  
cū <sup>o</sup> R̃.

x **E** ii kl' S'. andree apl'i dup'. fiii. ix. l'c.

**T** Om̃ino tened'. S'. katerine. S'. andree.



Decemb'. h̄t dies. xxi. luna. xxi. **C** Septim' exanguis  
uīrosg den' ut agui<sup>a</sup>.

**F**  Decemb'.

xiii ii **G** iiii R'

**A** iiii R'

x **B** ii R'

**C** Nonas.

xviii **D** viii Id' S'. nicholai ep̄i et conf'. Inuit'. trip'. ix. l'e.

vii **E** vii Id' Oct'. S'. andree Inuit'. d'. iiii. l'e.

**F** vi Id' Conceptio scē marie. ix. l'e.

**C** Por h̄t horas. xviii. dies. vi. Dñō tenēd'. S'. nicholai.  
Conceptō S'. m<sup>e</sup>.



rb **G** v Jd°

iiii **A** iiii Jd° Obitꝝ Willi Charden & Johāne vx̄ eiꝰ & Jōh̄is filij eiusd̄ n̄nō Hugonis Morlande q̄ q'dē Williꝰ ꝓtulit nobis quoddā tenem̄tū brasineū vocat̄ le KaterynWhele cū oibꝫ suis ptinēꝝ in totehilstrete ville Westem̄ ac vnū mesuagiū vocat̄ le Dragon & nouē cotagia ꝓtigue iacentia & gardina eisq̄ tenem̄tis mesugijs & cotagijs annexa.

**B** iii Jd°

xii **C** ii Jd°

i **D** Idus. S̄. lucie uirg' et m̄. ix. l'c. Fatis cessit Adamus Airay (Coll. socius electus · Mart. 26 · 1613 · Aulæ Edmundi Principalis · Mart. 9 · 1631 · SS. Theol: D' · creatus · Jul. 10 · 1637 · Rector Ecclesiæ de Charleton institutus · Anno 1643 ·) Dec. 15 · 1658 · Partem Aulæ Edmundi a dextrā Portæ, et supra portam a fundamentis de Nouo ædificauit, suā pecuniā Magistris nondū in societatem electis dono dedit, et 200<sup>li</sup> Collegio moriens Testamento legauit ·

**E** xix · kl' Ianuar̄ ·

ix **F** xviii kl'

**G** xvii kl'

**C** D sap̄ia ·

**T** Ab opibꝫ femiāw · S̄. lucie v'g'.



xvii **A** xvii kl'

vi **B** xv kl'

**C** Sol i cap'icorn'.

**C** xiiii kl'

**C** Solsticiū yemal'.

xiii **D** xiii kl'

Obitus m<sup>ri</sup> nicholai Mylys sacre theologie **C** vigit'.  
 doctoris ac olim socij hui<sup>9</sup> colegij qui dedit  
 nobis possessiones vndecim libraꝝ xiiij<sup>s</sup> viij<sup>d</sup> per annū apud  
 Kerseley prope coventriā pp<sup>ter</sup> diūsos vsus Vt p<sup>3</sup> per cōposicōem  
 suā inde factam · et p<sup>3</sup> anniūuario suo imppetuū obs'uando in  
 collegio nostro ·/

iii **E** xii kl'

S'. thome apl'i duplex fīn · ix · l'c.

**F** xi kl'

xi **G** x kl'

Obitus m<sup>ri</sup> Willmi ffeteplace armigeri et elizabeth vxoris sue  
 parentū ac benefactoꝝ eoꝝdem qui dedit nobis annuatim xxiiij<sup>s</sup>  
 iiij<sup>d</sup> dist'buendos in anniūuario eoꝝdem et p<sup>3</sup> refectiōe in aula  
 cōi / Itē p<sup>3</sup> sermone dicendo annuatim apud chylerey vj<sup>s</sup> viij<sup>d</sup> /  
 Itē dedit nobis ānuatim p<sup>3</sup> supvisione cātariū sue ap<sup>d</sup> chylerey  
 octo m<sup>cas</sup> /·

xix **A** ix kl'

**T** Omīno tenēd'. S'. thome apl'i.





**B** viii kl' Natiuitas dñi nr̃i ih̃u xp̃i dup'. fñ. ix. l'e.

viii **C** vii kl' S'. steph'i pthomart'. dup'. fñ. ix. l'e.

**D** vi kl' S'. Joh'is apl'i et euŋg'. dup'. fñ.

xvi **E** v kl' S'. Innocentiũ. m̃. d'. fñ. ix. l'e.

v **F** iiii [kl' S'. thome archiep̃i et m̃. d'. fñ. ix. l'e.]

**G** iiii kl'

xiii **A** ii kl' S'. gluestri [pp̃e]. ix. l'e. med'. l'e. de. nat'.

**T**

Omino tenēd'. Natiuas dñi cū. viii. diebz.

licē. Ter centū Ter bisenos cū qñq; diebz. Sex hoꝝas anno; nō plus scribas tibi canna.



## NOTES



## NOTES

**JANUARY.** For the number of days in the calendar and lunar months see the Introduction, p. xiv. For the Egyptian days see ib. p. xiv. For the hours of day and night, ib. p. xxv. For the explanation of 'Omnino tenenda' and 'Ab operibus feminarum', ib. p. xxviii. For the notes at the bottom of page 1, ib. p. xxix. The verb to supply with 'ab operibus feminarum' is 'feriandum', women must keep holyday from their works through all the octaves of the Saints.

The Egyptian days for January are the 1st, the Circumcision, and the 25th, the Conversion of St. Paul.

1. Circumcision of the Lord, double feast, nine lessons. Duplex festum, one on which 'the Antiphona to *Benedictus* and *Magnificat* was doubled, i.e. sung through to the end before (as it was always sung in full after) the Canticle.' (Procter and Wordsworth, *Sarum Breviary*, I, mdviii. For the Sarum classification of these feasts see ib. II. 462 and III. xl at end.)

2. Octave of Saint Stephen, double Invitatory, three lessons, etc. For Invitatorium see p. xxii. The etc. at the end of the liturgical directions refers the reader to the Directorium or Pie for the rest of the information he requires. Samples of the sort of information supplied are given in the notes on July 10, 17, and 18, and Aug. 2, 6. Mr. Bannister thinks that 'et c' may have been written for 'et t', meaning that the *Te decum* was sung on these days. See Appendixes A and C, pp. 118, 119, 135.

5. The entry of the Octave of St. Thomas of Canterbury, like all other references to him in this Kalendar, has been smudged out, no doubt by the Commissioners acting under Henry VIII's orders.

If the smudged out reference to St. Thomas is rightly supplied in the text it gives the entry of a Kalendar belonging to a Missal.<sup>1</sup> The entry as to St. Edward follows the example of the Kalendars attached to Breviaries<sup>2</sup> which only permit on this day Memories of the two Saints. The illustration on page xxiii (which see) of 'Memory' is based on the Breviary entry.

7. For the use of the ¶ on this day see p. xxvi, n. 1. The Obit of Hawysia de Eglesfeld, grandmother of Robert de Eglesfeld Founder of that College of yours. Prayers for Hawisia de Eglesfeld, grandmother of Robert, are especially prescribed by the founder. 'Necnon pro salute animarum patris mei Johannis de Eglesfeld et matris meæ Beatricis uxoris ejusdem liberorumque suorum, Thomæ de Eglesfeld avi mei et Hawisiæ consortis ejusdem, domini Adæ de Eglesfeld filii eorundem clericis, ac cæterorum suorum liberorum, et aliorum antecessorum parentum meorum.' Hawisia here and Adam (April 14) are the only two of them whose obits are entered in this Kalendar. This obit, though in smaller characters, is probably in the hand of the original scribe of the Kalendar. See introduction, p. xi.

<sup>1</sup> See Dickinson, *Sarum Missal*, p. 17\*\*.

<sup>2</sup> Procter and Wordsworth, I.



The Obit of Mr. John Pantre, formerly provost of this College, who conferred on it possessions in Denton to the value of four pounds which he obtained from Sir John Broune knight and Thomas Everard of London.

Pantre had been superior bedel of Arts; he was provost from 1515 to 1534. He became Vicar of Aldermaston in 1524, and resigned the vicarage of Sparsholt in 1534, receiving from the vicarage a pension of £6 13s. 4d. till his death 7 Jan. 1540-1.

His will, which is preserved in the College, is as follows:—

'This is the laste Will off me Johñ Pantre clerke Maide and Declared the xij<sup>th</sup> Day off October in the yere off o<sup>r</sup> lord god a thousand fyve hundrethe and thretty and in the xxij<sup>th</sup> yere off the Reyng off kyng harry the viij<sup>th</sup> as to the Disposycon off my two Messuagec called brownes lande and off all my lond<sup>e</sup> medowes pastures clowes com<sup>u</sup>s w<sup>t</sup> their appteñne<sup>e</sup> lyeng<sup>e</sup> and beyng<sup>e</sup> in Denton in the Couñtie off Oxford wyñ the pyshe off Cuttesden wiche I hadde off the graunte and gyfte off Johñ brome off halton Esquier and also off my lond<sup>e</sup> tēnt<sup>e</sup> Rent<sup>e</sup> Reúsyons & fuic<sup>t</sup> Medowes pastures clowst wodd<sup>e</sup> vnder Wodd<sup>e</sup> w<sup>t</sup> all ther and synguler appteñne<sup>e</sup> lyeng<sup>e</sup> and beyng<sup>e</sup> wyñ the townes and ffeld<sup>e</sup> off Denton and Cuttesdon aforesaid wiche I hadde off the gyfte and graunte off thomas Euerard off london gentylmā: That is to witt: fyrst I Will and Ordeyn that immediatlie aft my Dcesse that suche psons my ffeoffez wiche thañ shall stand theryñ ffeoffed and seised to my vse: That thei theyr heyres and assignez shall frome thenfurthe haue tayke and psau<sup>e</sup> yerely ffor evermore thissuey Reuenez and proffett off all the foreseid Messuagec Lond<sup>e</sup> tēnt<sup>e</sup> and other the þmysst w<sup>t</sup> thappurteñne<sup>e</sup> to this vse and Entent that is to sey that the seid ffeoffez their heyres and assignez off pcell off<sup>e</sup> the same yssuey Rent<sup>e</sup> and Proffett comyn<sup>e</sup> and growyn<sup>e</sup> yerely off the seid lond<sup>e</sup> and tēnt<sup>e</sup> and other þmysst shall mayke to be observed and keppey yerely ffor eūmore a solempne obytte or annisary w<sup>t</sup> Notte<sup>e</sup> wyñ the quenes Colledge in Oxford w<sup>t</sup> Placebo<sup>e</sup> and Dirige<sup>e</sup> over even<sup>e</sup> and masse appon the Morow ffor the soules off the seid Johñ Pantre hys ffather and mother frendf and bñfactures and all cristyñ soules and to geve and distribute to mas<sup>t</sup> pvost ij st and to Ely ffelow beyng<sup>e</sup> þsent xij d and to ely chayplā þsent viij d and to the mas<sup>t</sup> off childerñ and to ely other þste off the house þsent vj d and to ely chyld off the house & clerke off the chaypell þsent iiij d and to ely scoler beyng<sup>e</sup> poore chyld iij d and to the spenf<sup>r</sup> cooke & mas<sup>t</sup> provost fūnte<sup>e</sup> ely one off thame iij d and to the vnder cooke ij d and to distribute yerely aft masse to the poore pepyl in bredde v d and in Drynk ij d and to haue in the halle appon the Day off the masse ffor Recreacon off the cūpany ij st And in Eys<sup>t</sup> Weyke ij st and in Witson

<sup>1</sup> Services.

<sup>2</sup> persave, i.e. receive.

<sup>3</sup> of parcel of, i.e. from part of.

<sup>4</sup> With note, i.e. with musical accompaniment.

<sup>5</sup> 'Placebo Domino in regione vivorum', I will walk before the Lord in the land of the living, Ps. cxvi. 9, is the first Antiphon at Vespers in the office of the dead.

<sup>6</sup> 'Dirige (whence dirige) Domine Deus meus in conspectu tuo viam meam', Make my way plain in thy sight, or as the Prayer Book has it, Make thy way plain before my face (Ps. v. 8), is the first Antiphon at Mattins in the same office.

<sup>7</sup> Spenser, dispenser, i.e. the butler

<sup>8</sup> Seruante, servant.





Weyke ij se<sup>1</sup> And all the Residew off the seid yssue; Rent<sup>e</sup> and proffette to geve and Distributt to the Exhibitiōn and ffyndyng off scolers wiche ffor the tym<sup>e</sup> shalbe wyñ the seid quene college And in case that onely one or two off the ffeoffes beyñ off lyve<sup>2</sup>: Thañ I Will and Ordeyn that the seid one or two ffeoffes shal mayke and ordeyn other ffeoffes and suche psons as ffor the tym<sup>e</sup> shalbe abidyng wyñ the seid quene college Wyñ thre monethes nexst aft that ony suche case shal fffortune: And moreover I will that my seyde ffeoffes theyr heyres or assignes and theyr successores shal haue and hold ffor evermore my seid lond<sup>e</sup> and other the þmysse to the vse and Entent theroff to pforme this my laste Will in maner and forme above Exp<sup>re</sup>s<sup>s</sup>ed and Declared In witnes wheroff to this my þsent laste will I haue sett my seale and writtyn ytt w<sup>t</sup> my own<sup>e</sup> haunde the Day and the Yere above writtyn.

p me Johēm Pantre clīcū

hijs testibz m<sup>rs</sup> Edwardo

Loyshe Ottivello toppyng Robto tyffyn socijs Aule siue Collegij  
Regine ꝑdic<sup>t</sup>

**Jan. 8.** The importance of the octave of the Epiphany reduces the service in honour of St. Lucian and his companions on this day to a 'Memoria' only. See note on 5 Jan. and p. xxiii.

**13.** For *Medie lectiones* see p. xxii.

**14.** Festival of Saint Felix *in pincis*, bishop and martyr, three lessons, etc. In *Pincis* is explained (1) from the instrument *pinçæ*, pincers, with which he suffered, (2) from the place of his martyrdom, perhaps the Pincian hill of Rome, or Pincia, now Valladolid in Spain (Hampson, s. v.). Dr. Frere traces (*Graduale Sarisburiense*, II. xxiv) the introduction of St. Felix into the Kalendar to the rebuilding of his basilica on Monte Pincio (A. D. 772-95).<sup>3</sup> For etc. see note on Jan. 2.

**16.** The title of pope, given to Saint Marcellus, is here, as always in the Kalendar, crossed out with a pen, probably in the time of K. Henry VIII.

**18.** For the entrance of the sun into the different signs of the zodiac see p. xxv.

**22.** Of the many St. Vincents this seems to have been the one who gave his name to the Promontory in Portugal, and whose crows are kept at Lisbon Cathedral.<sup>4</sup>

**27.** Festival of Saint Julian, bishop and confessor, double Invitatory (see p. xxii), three lessons, etc. (see above on Jan. 2). Saint Julian is the patron saint of God's House, Southampton; which is sometimes called St. Julian's Hospital.

The Obit of Mr. Thomas Langton, formerly bishop of Winchester, who at his own expense constructed four chambers in the east part of the college and gave them to us:—

He also gave a suit of vestments for priest, deacon, and subdeacon, with four copes of the same suit, with many other benefits.

On the same day is the Obit of the lord Christopher Baynbrigge, nephew

<sup>1</sup> We probably see in these gifts the origin of the various *domus* days and *gaudies* observed in the College.

<sup>2</sup> Alive.

<sup>3</sup> The selection of a day for the commemoration of a saint was often determined by the date of the consecration of some church in his honour, an 'anniversaire de dédicace' as Duchesne calls it. (*Origines du Culte Chrétien*, p. 271, ed. 1839.)

<sup>4</sup> See *Notes and Queries*, 11 S. II. 116 a.



of the aforesaid lord Thomas Langton and formerly provost of this hall and afterwards archbishop of York, who conferred on us for the soul of the aforesaid lord Thomas Langton and for his own soul and for the souls of the relatives of the same the Manor of Baldyngton Saint Laurence with many other benefits.

'Thomas Langton, bishop of Salisbury, was translated to this see [Winchester] by papal provision: he received the spiritualities 24th June 1493, and the temporalities on the 27th of the same month; the custody of the temporalities had, however, been previously granted to him 12th Jan., and again 16th Feb. He was elected to Canterbury 22nd Jan. 1500-1; but he died on the 27th of that month, before the translation could be perfected, and was interred in his own cathedral. His will is dated 25th Jan. 1500-1, and was proved 20th May 1501.' [Le Neve, *Fasti Eccl. Angl.*, vol. iii, p. 16.]

He was provost of Queen's College from 1487 to 1495.

'Christopher Bainbrigg, bishop of Durham, having been translated to this see [York] by papal bull dated 20th Sept. 1508, the temporalities thereof were restored to him 12th Dec. following. In 1511 he was made a Roman cardinal, and having been poisoned by his own steward, Renaldo de Modena, an Italian priest, at Rome, he died 14th July 1514, and was buried in the English college there.' [Le Neve, *Fasti Eccl. Angl.*, vol. iii, p. 112.]

He succeeded Langton as provost in 1495, and held the provostship till 1508.

His will is in the muniment room and is as follows :—

'This is the last Will of me Xpōfre Baynebrigge by god is sufferance Archebisshopp of York made and Declared the xxj day of the moneth of Septembre. In the yere of our lord god ȝ fyve hundreth and nyne. And the first yere of the Reigne of Kyng Henry the viii<sup>th</sup>. As to the Disposicioñ of my Manoið of Baldyngton Seynt laurence in the Countie of Oxenford and of all and singler my londȝ and Tēntȝ Rentȝ Relisioñs and ȝuiceȝ medowes lesueȝ<sup>1</sup> wooddes and pastures with theið Appurteññȝ to the same Manoið Apperteynyng or bilongyng that is to wite. first I woll and ordeyn that Immediatly after my decesse that suche psones my fleoffȝ whiche than shall stand theryn fleoffed and seised to myñ vse their heires and assignȝ shall from thenforth haue take and pceue<sup>2</sup> yerely for eðemore thissueȝ Reuenueȝ and proffiteȝ of all the forseid Manoið londȝ tēntȝ and other ȝmisseȝ with thappteññȝ to this vse and entent that is to sey that the seid fleoffȝs their heires and assignȝȝ of parcell of the same Issueȝ Reuenueȝ and proffiteȝ cōmyng and growyng yerely of the seid Manoið londȝ and Tēntȝ shall do ordeyn and fynde a preest of good and honest cōsaciōñ to Syng divyne ppetually for the Soule of the Reuerend fader in god Thomas Langton late Bisshopp of Wynchesȝ And for the Soules of the fader and moder of the same late Bisshop / for my Soule the Soules of my ffader and moder and all

<sup>1</sup> One of the many ways of spelling 'leasows', which are not really distinguishable from meadows and pastures, though the name is sometimes specifically applied to upland pastures.

<sup>2</sup> See n. 2, p. 52.



xpen soules w<sup>yn</sup> the pariss Chirche of Seynt Michell in Bondegate w<sup>yn</sup> the Countie of Westm<sup>l</sup>ond And I woll that the seid ffeoffeez thei<sup>d</sup> heires and assigneez shall pay yerely vnto the same Preest for his salary tenne mark<sup>t</sup> stling<sup>t</sup> And all the Residue of the seid Issuez Reuenue<sup>z</sup> and proffite<sup>z</sup> comyng and growyng yerely of the forseid Manoi<sup>d</sup> lond<sup>t</sup> and ten<sup>t</sup> to be distributed and payed yerely for e<sup>l</sup>more by the seid ffeoffees or their assignees aswele to and for the fyndyng of a Solempne Anni<sup>l</sup>sary or Obyte yerly for e<sup>l</sup>de to be kept the xxvij day of the moneth of Ianuary with Placebo & dirige over even w<sup>yn</sup> the Quene College of Oxenford for the soule of the forseid Reuerend fader Bysshopp Langt<sup>on</sup> and for p<sup>r</sup> soules aforereherced. As to and for the exhibucion and fyndyng of the Scolers which for the tyme shall be w<sup>yn</sup> the same Quene College. And fferthermore I woll and ordeyn by this my present last Will That yerely atte the forseid Anni<sup>l</sup>sary or Obite the same my Will with the names of the ffeoffees which for the tyme shall be enfeofed of and in the forseid Manoi<sup>d</sup> londez ten<sup>t</sup> and other p<sup>r</sup>missey shall be redde and declared openly w<sup>yn</sup> the seid College In the p<sup>r</sup>sence of the Scolers of the same ffor a Remembraunce and to thentent that wha<sup>n</sup> and as oft<sup>n</sup> at eny tyme hereafter hit shall fortune and pleas god to call or take oute of this transitory world eny of the seid ffeoffees So that the<sup>d</sup> be nomoo of they<sup>m</sup> livyng but one or twey<sup>n</sup> I woll that that tha<sup>n</sup> and so often as such case shall happen<sup>e</sup> that the same one or twoo p<sup>r</sup>sones ffeoffees so overlyvyng w<sup>yn</sup> two monethes next ensuyng the descece of the other of they<sup>m</sup> shall make or cause to be made a lafull estate and ffeoffement of & in the forseid Manoi<sup>d</sup> londez ten<sup>t</sup> and other p<sup>r</sup>myssey with thapp<sup>r</sup>te<sup>n</sup>ct vnto to certey<sup>n</sup> others credible p<sup>r</sup>sones which for the tyme shall be felawes of the forseid Quene College. To have and to hold to they<sup>m</sup> thei<sup>d</sup> heires and assignees to thuse and entent thereof to p<sup>r</sup>f<sup>r</sup>me this my last will. y<sup>n</sup> maner and f<sup>r</sup>me aboue exp<sup>r</sup>ssed and declared. In Witnesse whereof to this my present last wille of and in the p<sup>r</sup>missey I the forseid Archebisshopp<sup>pe</sup> haue sett my Seall and Subscribed myn name with my<sup>n</sup> own hand Yeven the day and yere aboue written.

Chri Eboz

The first payment 'capellano celebranti pro animabus dominorum episcoporum Tho. Langton and Chr. Baynbrigg in ecclesia Sancti Michaelis de Bongate prope Appelby comitatu Westmerlandiæ v<sup>u</sup> vj<sup>o</sup> viij<sup>d</sup>' occurs in the Long Roll for 1516-17; the last in 1547-8. Dominus Lorde is in the latter described as 'continuo ministrans'. Thereafter (1549-50) he received an annuity of iij<sup>ss</sup> vj<sup>o</sup> viij<sup>d</sup>. In 1555-6 (Queen Mary's reign) Ds. Rob. Lorde received a salary of v<sup>u</sup> vj<sup>o</sup> viij<sup>d</sup>. Payments seem to have been made later to Thomas Scot (1562-3) 'in loco magistri Lorde, sal. ejus v<sup>u</sup> vj<sup>o</sup> viij<sup>d</sup>, Ds. Tho. Scott (1570-1) in loco Lorde, Mr. Alanus Scott (1575-6) loco domini Tho. Scott, Roberto Scott assignato Alani Scott pro relaxatione annuæ pensionis v<sup>u</sup> vj<sup>o</sup> viij<sup>d</sup> per xj annos x<sup>ss</sup> xij<sup>o</sup> iv<sup>d</sup>'.

**Jan. 28.** The second festival of Saint Agnes is said not to be an octave, as might have been supposed, but to commemorate her appearance to her parents who were lamenting her the eighth day after her martyrdom.



**FEBRUARY.** For the days of the calendar and lunar month see p. xiv; for the Egyptian days see p. xiv; for the hours of day and night see p. xxv; for 'Omnino tenenda' see p. xxviii.

The 4th (Vigil of St. Agatha) and the 26th are the unlucky days of February. xxv for the days of the lunar month is a scribe's error for xxix.

1. For etc. see p. 51.

3. The note in the margin, 'for the soul of Mr Walter Bell,' shows that on this day there was some service in commemoration of Walter Bell who was Provost from 1421 to 1426.

His name first appears in the Compotus of 1407-8, amongst the 'Servientes', where he is described as a 'pauper puer'. In the Compotus of 1413-14 he is described for the first time as 'dominus' under the 'Expense Capelle', and as 'dominus' and 'Magister' amongst the 'Servientes' under circumstances which point to his being a Capellanus. In the Compotus of 1415-16 he is still 'magister' amongst the 'Servientes', but also appears amongst the Socii, pro dividenciis. He continues to be mentioned as Socius until 1420-1, when in addition his expenses are entered for his confirmation as Provost, 'It p Expns ppo<sup>t</sup> vij M. walti Beil p admissi<sup>o</sup> sua q 9f'macoe ab Archie<sup>o</sup> ebo<sup>u</sup>—xxij s iijij d ob.' He was elected Provost in 1421, but resigned in 1426. He was Camerarius 1419-21. He appears in the Compotus of 1427-8 and in that of the next year amongst the 'Supervenientes'.

The Obit of Sir William de Muskham, Rector of the church of Saint Peter the little, London, who conferred on Queen's hall fourscore marks.

The names of the Rectors of St. Peter le Poer, as the church is now called, are given in Hennessy's *Novum Repertorium Ecclesiasticum* from 1358, with no Muskham among them. He may have been a relative of the Rector of Denham, whose obit is on 5 April, and rector of St. Peter le Poer prior to 1358.

The Obit of Mr. Roger Whelpdale, provost of this college and bishop of Carlisle, the founder of an Eleemosynary chest, for the foundation whereof he gave ten pounds, ten pounds for the cleaning of the vestibule, all his books, ornaments for the chapel of red colour, with a couch of the same colour, with one vestment of red velvet for priest, deacon and subdeacon and one cope. He also gave us for the soul of Sir John Skelton Knight for the purposes of the aforesaid chest fifteen pounds, sixteen shillings and four pence. He also gave for the purposes of the same chest for the soul of John Berlete eleven pounds.

Roger Whelpdale of Queen's College was proctor of the University 1403, and provost 1404 to 1421. He was ordained priest to the title of the provostship by Archbp. Arundell 20 Dec. 1404. He received the temporalities of the see of Carlisle 17 March 1419-20, died 4 Feb. 1422-3, and is buried in St. Paul's Cathedral. He consecrated the College chapel. His life is in *D. N. B.*

There were one, two or three John de Skeltons (for Obq in the margin of the Calendar read Joh. and place a ^ before Skelton in the text) knights of the shire of Cumberland in the reign of Edward II and Edward III, who or one of whom was probably the Sir John Skelton in whom Whelpdale was interested. The family was of Armathwaite Castle in the parish of Hesket in the Forest on the river Eden south-west of Carlisle.





These chests were regular University institutions. A founder bequeathed money, which was put into a chest for the benefit of poor students, who were allowed to borrow on the security of books, clothes, &c., from the money therein. What was not lent out was kept in the chest along with the pledges which were also kept there. The University had a number of these chests. Maxwell Lyte enumerates as many as twenty-five, the earliest whereof was founded about the middle of the thirteenth century by Grosseteste bishop of Lincoln. This seems to have been a college chest, as the gift on behalf of Skelton's soul is given to us, not to the University. Several college chests are mentioned in the fourteenth century long rolls, the 'cista communis' (1358-9), the 'cista teaurie' (thesaurarii) (1353), a 'cista in capella' (1363-4), and a 'cista in aula' (1388-9).

In the Compotus of 1417-18, that is to say during Whelpdale's provostship, six shillings is spent 'p ligno ad cistam'. In the two following years the expenses of a certain John Tyll are paid 'p factura ciste'.

The following extracts from the Long Rolls have reference to Whelpdale's benefactions:—

Compotus, 1419-20.

'R̄ ð de dñi karlū ac p̄po<sup>o</sup> p̄ Muro gstruēdo iux<sup>a</sup> Capell—xxvj s. viij d.

Compotus, 1422-3.

'R̄ p̄ cariagio vni<sup>o</sup> lecti cū suis ptinencijs da<sup>r</sup> ad cap[ellam] p̄ dñm carliolens ij s. R̄ p̄ cariagio ij libroꝝ quos iðj dñs carliolens legauit ad catenanðj [in] libraria nra xij d.'

Compotus, 1427-8.

'R̄ p̄posito p̄ Cariag libroꝝ nob̄ collatoꝝ p̄ Ep̄m Whelpdale . . . vj s. viij ðj.'

The Obit also of sir T. More dean of London for whose soul we had from his executors for the purposes of the aforesaid chest eleven pounds.

Thomas More or Moor was appointed prebendary of Chamberlain Wood in the cathedral church of London 19 Oct. 1390, and transferred to the prebend of Newington in the same church 6 June 1391. He was admitted prebendary of Ailesbury in the cathedral church of Lincoln in 1395 and resigned in the same year. He was appointed archdeacon of Colchester in the diocese of London 3 Nov. 1398, and vacated the archdeaconry on being elected Dean of St. Paul's in Jan. 1406-7. He died in December 1421. His obit was kept there 23 December. He was buried 4 Jan. 1421-2 in a cloister on the north side of St. Paul's called Pardon churchyard. He had been Fellow of Pembroke Hall, Cambridge, and prebendary of Shipton in the cathedral church of Salisbury 1389. He founded a chantry of three priests in St. Paul's Cathedral.

The following quotation has reference to another Thomas More:—

Donat̄ . . . R̄ p̄ aia Thōe de More ap̄nticij p̄ man<sup>o</sup> Henric̄ Witfeldj  
Archidiacon Barnastapol̄ xx mar̄ (Compotus, 1374-5).

**Feb. 4.** The marginal note is a direction to insert here the Obit of John Catrik. The correction of his see *in italics* represents an addition by a later hand. Catrik was a friend of Cardinal Beaufort, who made him Vicar of Norham, Prebendary of Brampton and of Croperdy, of Longstowe, and of



Osboldwik. He was successively Treasurer of Lincoln Cathedral, Master of St. Mary Magdalen's Hospital, Sandon, and Rector of Creek in Northamptonshire. He was Beaufort's Chancellor at Winchester, Archdeacon of Surrey and Rector of Farnham, and was in 1406 one of Henry IV's Ambassadors to treat for peace with the Duke of Burgundy. In 1414 he was made bishop of St. Davids, and ten months after transferred to the See of Coventry and Lichfield. He was Keeper of the Privy Seal 1416, and Ambassador to the Council of Constance in the following year. In 1419 he was transferred to the bishopric of Exeter, but died at Florence without ever visiting his diocese 28 December in that year and is buried in the church of Santa Croce in that city. One of his executors was 'my Chancellor', Thomas Barton, fellow of Queen's from 1396 to 1403, to whose piety he probably owes his mention in this Kalendar. He is mentioned in the Long Rolls:—

July 7, 1431–July 6, 1432.

Debita aule . . . . R̄ de Mf̄o thom<sup>a</sup> bartoñ Ad Murū nouū capelle orti  
ex pmissio—xx s.

R̄ de eodm p catryke ep̄o cest'e vij li xs.

The debt is mentioned again in the following roll.

**Feb. 6.** For etc. see p. 51.

**9.** The obit of Mr. Henry Booste, formerly provost of this college, who conferred on us one small book of the gospels,<sup>1</sup> gilt, containing relics, six pounced<sup>2</sup> cups with two covers, a gilt saltcellar with one cover, four silver pots, a wooden cup<sup>3</sup> with a cover, one horn of jet with a cover, one nut with a cover, with other various ornaments conferred on the same college. The note in the margin is probably the original direction to the scribe who wrote out the obit, as to where he was to insert it.

Henry Bost succeeded John Pereson as Provost, and was confirmed by the Abp. of York 25 Jan. 1482–3. He had been chaplain 1454, Fellow 1458, Camerarius 1459, 1460, Thesaurarius 1462, 1465. He proceeded B.D. 1468, was Senior Fellow 1469. He was master of King's Hall, Cambridge, 1477–83, and provost of Eton 1477–1504. He resigned the Provostship of Queen's in 1487. He had been chaplain either to Edward IV's Queen, or perhaps more probably to Jane Shore. His brass with an inscription is in Eton College Chapel. He perhaps saw the transfer to Queen's of West Sherborne priory which had been given to Eton by Henry VI. He left land at Windsor Underoure to Eton charged with the salary of a chaplain to say masses at least three times a week for himself and his relations in the chapel of St. Katherine in Eton Church, and this bequest was the subject in 1506 of an indenture between Queen's and Eton under which failure on the part of the latter was to involve forfeiture of the land to the former.

<sup>1</sup> Textus is the same as Evangelistarium, the book containing the Gospels read at Mass. It was often gorgeously bound, and sometimes, as here, had relics bound up in the covers.

<sup>2</sup> Pounced, as applied to metal work, is explained in the New English Dictionary as Embossed or chased by way of ornament. A 'pounse' is quoted from Withals (1556) as an 'iyrne to marke with', and to pounce defined as to emboss as a decoration by raising the surface with blows struck on the under side. A pounce-box was a small box with a perforated lid for holding perfumes.

<sup>3</sup> Murra is said by Du Cange to be the same as mazer, a cup or bowl made of the heart or root of wood.



**Feb. 10.** The festival of Saint Scholastica, virgin not martyr, there are three lessons etc. if the festival falls outside of Lent (Quadragesima), nothing if it falls inside thereof. See p. xxi.

For the riot which has made Scholastica's day famous in the history of Oxford see Maxwell Lyte, *History of the University of Oxford*, pp. 162 foll., and the Poems with reference to it edited by Rev. H. Furneaux in *Collectanea*, III. (O. H. S. xxxii), pp. 163 foll.

**14.** Saint Valentinus' Day, martyr, three lessons etc. See p. 51. The obit of the lady Margaret, queen of England; for whose soul we have received through the hands of sir Gilbert de Wygeton' clerk twenty pounds with one chalice and one book of the gospels (bound) in silver containing relics.

This Margaret is the second wife of King Edward I, youngest daughter of Philip III, 'le Hardi,' King of France, born about 1282, married at Canterbury 9 Sept. 1299, mother of Thomas, called of Brotherton near York, where he was born, and of Edmund of Woodstock, as well as of a daughter who died in infancy. She outlived her husband (who died 1307), was present at the marriage of Edward II to Isabella, died 14 Feb. 1318, and was buried in the church of the Grey Friars in London, now Christ Church, Newgate Street, on the choir of which she spent 2000 marks and bequeathed 100 marks more. There is an effigy of her on the tomb of John of Eltham in Westminster Abbey. Her own tomb was defaced and sold by Sir Martin Bowes. She is called 'flos Francorum' in a contemporary poem. (*Political songs*, Camden Soc. p. 178.) Her life is in *D. N. B.*

Gilbert de Wigetone was one of her executors, the others being Thomas Earl of Norfolk and John de Curtiniaco (Courtenay). He was successively rector of All Hallows, Barking, value 9 Marks, which he resigned 6 Aug. 1312, not being ordained priest, and of North Mimms, value 25 Marks, for which, at the same time, he received a dispensation from Pope Clement V to retain the same, and to accept another benefice value 10 Marks. In 1364 he had been so long dead that the church of Wigton in the diocese of Carlisle which he had vacated by death had lapsed to the Apostolic See. He was installed as Warden of God's house, Southampton, 1318, 12 Edw. II, in which office he was succeeded by the College. It was probably owing to this that his name appears in the Obit and that Margaret became one of those for whom the College was to pray. Provision was made in the statutes for prayers for the progenitores and successores of Edward III and Philippa. She did not come quite under this description, though she was the wife of Edward's grandfather and the aunt of his mother.

The Obit of Mr Roger Corynham; formerly fellow of the hall of the queen, from whom we had forty marks for the building of the north wall of the garden, of the ceiling of the chapel and of the removal of the well; with all his books and various silken cloths for the ornamentation of vestments.

Corynham was Fellow of Queen's from 1378 to 1399. He does not appear in the Long Rolls for 1381-2 and 1385-6. He was Camerarius from 1387 to 1389 and again in the year 1391-2, and Thesaurarius in 1395-6. His chamber is mentioned in the Long Roll for 1391-2, and his copy of the College statutes above, p. x. He seems to have been Archdeacon of the West Riding in 1405 (Le Neve, iii. 133, calls him Richard) and 19 Dec. 1405 had retrospective force given by Pope



Gregory XII (Corario) to an indult granted him at the petition of King Henry IV, whose confessor he was, by Innocent VII (Megliorotto) to visit his said archdeaconry for five years by deputy (*Papal Letters*, vi. 106). He was made prebendary of St. Martin's in the cathedral church of Lincoln 11 Sept. 1411, and died the same year.

Computus, 1411-12.

'Dona. In p'mis de Magrō Roḡ Corynghm p tabul ad celaturā Capell  
vj fi xiiij s. iiij d.'

**Feb. 15.** For the sun in the fish see p. xxv.

**21.** The latest day on which Lent can begin. See p. xxvi. The end of winter. See p. xxv.

**22.** The Chair of St. Peter, nine lessons, triple Invitatory. Spring begins. The Roman festival of the foundation of St. Peter's chair at the Vatican (which took the place of the pagan Parentalia). The modern commemoration of St. Peter's chair at Antioch is due to Pope Paul IV (Caraffa) in 1555.

**24.** The day repeated in leap-year. See Introduction, p. xxvi.

**28.** The festival of Augustine on the 28th February seems to commemorate the two translations of the body of the bishop of Hippo, first from Hippo to Sardinia, and secondly from Sardinia to Pavia. The festival occurs in English Kalendars very rarely. Mr. Bannister has found it, except in Oxford Kalendars, only in three English Kalendars, one of Coldingham, one probably from Somersetshire, and one a Cistercian Kalendar. It is not found in the Kalendars of University College nor of Oriel College, but is found in the Chancellor's, in both the Proctors', in the Magdalen man's Kalendar at St. John's, and in the Oxford Kalendar now in Trinity College, Cambridge. It is also found in the Oxford Computus Manualis. (O. H. S. xlv. 166.)

For the Rules at the bottom of p. 8 see p. xxx.

**MARCH.** For the days of the calendar and lunar month see p. xiv; for the Egyptian days see p. xiv; for the hours of day and night see p. xxv. The unlucky days in March are the 1st which is especially unlucky in respect of eating, and the 28th which is the same in respect of drinking.

The scribe seems to have omitted the line over the *a* in *madētem*, *mandentem*. *Mandere* means 'to chew'. If *madentem* had been right it would have meant a man 'who has had a wetting'. He has also written '*bidentem*' for '*bibentem*'.

**1.** The second of March is specified as the *locus concurrentium* by Hampson in his glossary s. v., but the only one of his Kalendars which mentions them (the one from Cod. Cott. Vitell. E. xviii), like this Kalendar, puts '*Hic mutantur anni concurrentes*' on the first of the month.

For concurrents see p. xxvi.

The change of concurrent perhaps begins on 1 March so as to avoid the change of Sunday letter in a leap-year.

**5.** The obit of Robert Wright and Isabella his wife and Thomas Hay for whom we had a tenement with four cottages attached to the same outside the south gate And another tenement in Cholsey.





The following document has reference to the Wright and Hay benefaction:—

Sciunt presentes et futuri quod nos Robertus Wryght Isabella vidua mea nup-  
vidua Roberti Hay et Thomas Hay filius predicti Roberti Hay et Isabelle dedimus  
concessimus et hac presenti carta nostra confirmavimus domino Georgio Nevell  
Thome Nevell Willmo Spencer clerico Iohanni Pereson et Iohanni Barker  
clericis omnia illa terra et tenementa et redditus et servitium cum prout pascuis et pastu-  
et cum omnibus suis pertinentiis que habemus in villa et Campis de Cholsey in  
Comu Berke siue alibi infra eundem Comum que quidam terra et tenementa prout pas-  
redditus redditus et servitium cum omnibus suis pertinentiis habuimus ex dono et feoffamento  
Thome Lynde Armiger filij et heredi Willmi lynde Armiger habendi . et tenendi  
omnia predicta terra et tenementa redditus et servitium cum prout pas-  
suis pertinentiis prefati Domini Georgio Nevell Thome Nevell Willmo Spencer  
clerico Iohanni Pereson et Iohanni Barker clerico heredi et assignari suis de capitali  
dominis feodi illius per servitium inde debent et de iure consueverunt presentem . In cuius rei  
testimoniū presentem carte nostre Sigilla nostra apposuimus hijs testibus Iohanne  
Absolon senem Iohanne Bold Iohanne Stampe Rico Lewsle Iohanne More . Dat apud  
Cholsey predicta duodecimo die Octobris Anno Regni Regis henrici sexti post  
conquestum tricesimo quinto.

8 Jan. 22 Edward IV, Thomas Nevell and John Pereson clerks enfeoffed the  
same premises to Henry Bost, Robert Wrangwys, George Burton, Robert Lathes  
and William Garth.

19 Aug. 1 Richard III, Boste, Wrangwys, Burton, Lathys and Garth  
conceded the premises to the provost and scholars of Queen's Hall, and, for greater  
security again, 19 August 4 Henry VII, conceded them to Thomas Langton,  
bishop of Salisbury and provost of Queen's hall, and to the scholars of the same.

I cannot find that anything outside the south gate (of Oxford) came to the  
College at the same time, but in 15 Henry VI there were pleas at Grantpoint near  
Oxford (which would be outside the south gate) about a distraint practised at  
Cholsey by Robert Wright, there described as esquire and bedel of law of the  
University, upon one Thomas Abendon whom he arrested at Cholsey and led  
to his house at Oxford where he detained him and afterwards imprisoned him  
in Bocardo for non-payment of rent. Wright's house may have been in Grandpont,  
and the scribe may have thought that he made it over also to the College  
with the property at Cholsey.

The College had a quit rent of 2<sup>s</sup> charged on a house in Grauntpoint in  
the parish of St. Michael outside the south gate, but it came to them from  
Giles Pulton of Lillyngstone Lovell and Katherine wife of John Rogers, 3 May  
11 Henry VII. As one of the feoffees of Pulton and Rogers was Henry Wright,  
he may have been confused with Robert, who gave Cholsey.

**Mar. 11.** For 'Claves Pasche' see p. xxvi. e is, as usual, written for ae.

**12.** Gregory's title as pope has been scored through, as Marcellus's was  
on January 16.

The obit of Mr William Spenser formerly provost of that College of yours  
and of John his brother formerly fellow of the same College, from whom we  
had quit rents of 33s 4d per annum in the town of Oxford, Also in money  
sixty pounds sixteen shillings and eightpence; with many other benefits conferred  
on the same College; for which rents we have from the College of Mary



Magdalen by exchange and release of a quit rent of 15<sup>s</sup> and (4<sup>d</sup>) a corner tenement with a cottage annexed at the eastern end of the chapel.

In Loggan's view of the College there is a vacant space at the eastern end of the chapel under the great window which probably is the site of the tenement and cottage or cottages here referred to.

The obit entry, besides omitting the 4*d*., does not quite represent the transaction. Queen's seems to have given to Magdalen the 33*s*. 4*d*. quit rents obtained from William Spenser, and Magdalen gave in exchange the tenement and three cottages and besides a quit rent of 15*s*. 4*d*. formerly receivable from Queen's as a charge on three tenements belonging to Queen's in the parish of St. Peter in the East.

William Spenser's grant to the College, printed by permission of the President and Fellows of Magdalen College, in whose custody it is, runs as follows:—

Sciatis presentes & futuri quod ego magister Willelmus Spenser clericus dedi concessi et hac presenti carta mea confirmaui preposito & scolaribus aule Regine in Oxonia uiginti solidatas annui redditus exeuntes annuatim de duobus tenementis situatis in uilla Oxonie, quorum unum situatur in parochia sancti Petri in oriente quod magister hospitalis sancti Johannis Baptiste extra portam orientalem Oxonie tenet per seruicium sex solidorum et octo denariorum et quod tenementum uulgariter uocatur le Belle, in quo modo inhabitat Petrus Barbur, et aliud tenementum situatum in parochia sancti Michaelis ad portam borialem quod Johannes Miltone iremongere tenet per seruicium tresdecim solidorum et quatuor denariorum per annum, quod quidem tenementum uocabatur tenementum Stephani de Adyngtone et modo unus brasior inhabitat ibidem; et predictas uiginti solidatas annui redditus habui ex dono et concessione Ricardi Pedyngtone filii et heredis Alicie Pedyngtone; ac eciam ego prefatus magister Willelmus Spenser dedi, concessi et hac presenti carta mea confirmaui predictis preposito et scolaribus unam marcam sterlingorum annui redditus exeuntem annuatim de quodam tenemento in parochia beate Marie uirginis in uilla Oxonie predictae uocato Boreshede in alto uico extendente se ab alto uico predicto ex parte boriali usque ad viculum uocatum Jury lane ex parte australi; habendas et tenendas predictas uiginti solidatas annui redditus annuatim exeuntes de duobus tenementis predictis, ac eciam predictam marcam sterlingorum annui redditus exeuntem annuatim de tenemento antedicto uocato Boreshedes prefatis preposito et scolaribus successoribus et assignatis suis imperpetuum. In cuius rei testimonium huic presenti scripto meo sigillum meum apposui, hiis testibus Ricardo Spragot maiore uille Oxonie, Thoma Dagfeld, Johannes North, Robarto Walford, Thomas Wythyges aldermannis, Johannes Fyzalene, Olyuero Urry balliuis dicte uille et aliis multis. Dat' Oxonie quarto die Ianuarii anno regni regis Henrici sexti post conquestum vicesimo septimo.

The sums of 6*s*. 8*d*., 13*s*. 4*d*., and 13*s*. 4*d*. (unam marcam) mentioned in the grant make up the 33*s*. 4*d*. mentioned in the obit in the Kalendar.

The grant from Magdalen is as follows:—

Omni<sup>b</sup>z <sup>xxvi</sup> fidelibz ad quos presens scriptum puenit. Presidens & Scholares Collegij bte marie magdalene oxon saltm. Sciatis nos p<sup>re</sup>dict<sup>um</sup> p<sup>re</sup>sidentem & scholares remisisse relaxasse & p<sup>re</sup>sentes quiet<sup>um</sup> clamasse p<sup>ro</sup>posit<sup>um</sup>



et scholaribus Collegij Regine in Oxon totum ius nostrum statim titulum inesse et demandum que vnum huiusmodi hemus seu quouismodo in futurum habere possumus de et in vno Tenementum in quo quidam Ricardus Chamberleyne modo inhabitat et tribus cotagiis eidem Tenementum contigue iacentibus que quidam tenementa et cotagia situantur inter Collegium predictum prepositi et scolarium iuxta magnam portam eiusdem Collegij ex parte boreali et Tenementum predictum prepositi et scolarium Collegij Regine ex parte occidentali. Sciatis insuper nos remisisse relaxasse totum ius statum titulum inesse et demandum que vnum huiusmodi hemus seu quouismodo in futurum habere possumus de et in quodam quieto Redditu quindecim solidorum et quatuor denariis exeuntium de tribus Tenementis dictis prepositi et scolarium situatis in parochia sancti petri in Oriente Oxon ita quod nos dicti prebendarius et scolares nos successores nostri aliquod ius statum titulum inesse seu demandum in premissis seu aliquo premissorum de cetero exigere seu vendicare possumus sed ab omni iure titulo inesse et demandum in premissis et quilibet premissorum pro perpetuo similiter exclusi per presentes In cuius rei testimonium Sigillum nostrum communi presentibus apposuimus hijs testibus Ricardus Kent tunc maior Ville Oxon Iohannes Egecombe aldermanno eiusdem ville Edwardo Mortmer de eadem et multis alijs Dat' primo die Octobris Anno Regni Regis Henrici septimi duodecimo.

The grant to Magdalen, printed by permission of the President and Fellows, in whose custody it is, runs as follows :—

Omnibus Cristi fidelibus ad quos presens scriptum peruenerit prepositus et scolares aule regine in Oxonia salutem. Sciatis nos predictos prepositum et scolares remisisse, relaxasse et pro nobis et successoribus nostris imperpetuum quietum clamasse presidenti et scholaribus collegii beate Marie Magdalene Oxonie totum ius, statum, titulum nostrum, interesse et demandam que umquam habuimus, habemus seu quouismodo in futurum habere poterimus de et in quodam quieto reddito tresdecim solidorum et quatuor denariorum exeuntium de quodam tenemento nuper vocato Boreshedde in parochia beate Marie virginis in alto vico, extendente se ab alto vico ex parte boreali usque ad venellam vocatam Iureslane ex parte australi. Insuper sciatis nos remisisse, relaxasse totum ius et titulum nostrum in quodam quieto reddito sex solidorum et octo denariorum exeuntium de quodam tenemento vocato le Bell in parochia sancti Petri in oriente; necnon totum ius, statum, titulum nostrum, interesse et demandam in quodam quieto reddito tresdecim solidorum et quatuor denariorum exeuntium de et in quodam tenemento situato in parochia sancti Michaelis ad portam borealem in quo modo inhabitat Hugo Ashfeld; ita quod nec nos predicti prepositus et scolares nec successores nostri aliquod ius, statum, titulum, interesse seu demandam in premissis seu aliquo premissorum de cetero exigere seu vendicare poterimus, sed ab omni iure, titulo, interesse et demanda in premissis et quolibet premissorum pro perpetuo similiter exclusi per presentes. In cuius rei testimonium huic presenti scripto nostro sigillum nostrum commune apposuimus; hijs testibus, Ricardo Kente maiore ville Oxon, Rogero Baxster et Iohanne Takley eiusdem ville balliuis et multis alijs. Dat' in collegio nostro predicto duodecimo die Octobris anno regni regis Henrici septimi post conquestum Anglie duodecimo.

Magdalen has also the document transferring the quit rent of 13s. 4d. to



Spenser from Richard More and John Acreman, and the document transferring it to More and Acreman from John Salesbery.

**Mar. 14.** For 'ultima quadragesime' see p. xxvi.

**18.** Edward, king and martyr (975-978), son of Edgar, murdered at Corfe Castle at the instigation of his step-mother Elfrida. See note on June 20. For the sun in the ram see p. xxv.

**20.** The scribe seems to have written *mr* after *eṑi* and found that that was wrong, but left the *et* he had written. Cf. Lady day where *Ar* has been written. St. Cuthbert was confessor. The *m̄r* may have been smudged out later.

See note on September 4.

**21.** The feast of Saint Benedict the abbot. Spring equinox, see p. xxv. The earliest day on which Easter can fall, see p. xxvii. The Obit of Mr John Crosby, formerly Treasurer of the Cathedral church of Lincoln who conferred on us 30 pounds for the advantage and utility of that College of yours and also other ten pounds to be distributed to the provost fellows and scholars of the same College on the day of his obit to the observation of which obsequies and mass with singing we are bound for twenty years<sup>1</sup> under the penalty of forty pounds to be paid to the dean or chapter of the aforesaid cathedral church of Lincoln, beginning those obsequies in the year of our Lord 1482.

John Crosby, LL.D., was collated Treasurer of Lincoln Cathedral 19 Dec., 1448, and prebendary of Crackpole St. Mary in the same cathedral 16 Aug., 1471. He died 26 Mar., 1477, and was buried in the cathedral. His will, dated 30 Sept., 1476, was proved 29 March, 1477. (Le Neve, ii. 89, 137.)

For the note at the bottom of p. 11 see p. xxx.

**24.** The commemoration of Lady Day was by mistake inserted on this day in blue, the colour of the first class feasts. When the mistake was discovered it was smudged out and the entry transferred to the right day, which is the next day, in black. The Kalendar is thus made to seem to depreciate Lady Day.

The Obit of Mr John Kyrkby formerly fellow of this college, who gave us possessions (in Chalgrave) to the value of 20 shillings. Also he gave four vestments with their appurtenances and a certain sum of money.

Kyrkby was fellow from 1468 to 1475. He was one or other of the Bursars for the whole time.

The document conveying John Kyrkby's benefaction to the College is as follows:—

This is the last wyll of me Johñ Kirkeby vicar of Chalgrave in the counȝte of Oxforde mayde and declarede the xxj day of the moũth of July In the yere of our lorde god M<sup>i</sup> fyve hundrēth and xj and in the thirde yere of reigne of kyng henry the viij<sup>th</sup> as to the disposicōn of all and synglar my londē and tēntē medowes lesuez woddēs and pastures w<sup>t</sup> all their apportefinēc or to the same appertenyng or belongyng win the towne and pishe of the seyde Chalgrave excepte ane acre of londe w<sup>t</sup> a Cotage or howse a pon it wiche lyeth or is annexede to the vicarege fyste I wof and ordeyn yat Immediatly aft my decesse yat Edwarde Rigge and Johñ Pantre clerke my feoffey shall stonde therein feoffede and seised of and in all the seyde londē and tēntē and other p̄misf to the effecte and ende to fulfyl this my laste

<sup>1</sup> See n. on p. 112.





wylf and yat yay their heires and assignez shaft frome hynsförth have tayke and pceyve<sup>1</sup> yerly for ełmore thissue3 Rentē Reuenue3 and pſite3 of all the forseyde londē tēntē and other p̄miſf w<sup>t</sup> thaſportēnācē to my vse and pſite as longe as I leve and aft my decesse to this vse and entent yat is to sey yat the seyde feoffe3 their heires and assignez of all the Issue3 Rentē Reuenue3 and pſite3 cōmyng and growyng yerly of the seyde londē tēntē and other p̄miſſe3 Shałl mayke or do tobe mayde obfuede and kepyde a Solempne anniũsary or obyte yerly for ełmore the xxv<sup>th</sup> day of Marche w<sup>t</sup> Placebo and Dirige<sup>2</sup> over Eveñ win the quene College of Oxforde for the soule of the seyde Johā Kirkby and for the soules of his father and mother. and the remanente or residewe be disposede and orderte to and for the exhibiçōn and fyndyng of scholars whiche for the tyme shałl be in the same quene College To have and to holde the seyde londē and tēntē and all other p̄miſf w<sup>t</sup> all thaſportēnācē theiſto ptenyng or belongyng to the seyde Edwardē and Johā my feoffe3 their heires and assignez to the vse and entente a bove expressede and declarede to pforme and fulfyll this my laste wylf in mañ and forme above expressede and declarede. In witnes whereof to this my presente laste wylf of and all the p̄miſſe3 I the forseyde Johā kirkby have sette my seale and subscribede my name w<sup>t</sup> myn owne hande yevēn the day and yere above wretē.

¶ me Johānem kyrkby

**Mar. 25.** See note on preceding day. At some time a scribe began making the entry on the right day in red and did not finish the second letter. It may have been the original scribe, as the blue has in most cases been added over a subjacent red. If so, it seems strange that he should have transferred his energies to the wrong day. It is possible that after having made the mistake he began to correct his error and then thought better not to call attention to it.

**27.** There was a tradition that the 27th March was the day of the calendar year on which our Lord rose from the dead.<sup>3</sup>

**APRIL.** For the length of the calendar and lunar month see p. xiv. For the Egyptian or unlucky days see p. xiv. For the hours of day and night see p. xxv. The unlucky days in April are the 10th and the 20th.

**3.** St. Richard of Chichester (Hampson by mistake calls him of Cirencester), bishop and confessor, nine lessons if it happens before Easter, if after nothing. See p. xxii. Richard de la Wych (1245-1253) was intruded into the bishopric of Chichester by Pope Innocent IV (Fiesco) after Robert Passelew had been duly elected bishop. He was a Dominican, and for the first two years of his bishopric was kept by King Henry III out of the revenues of his see. It was this which gave him his claim to the title of confessor. His canonization was due to the Dominicans and to his being, as Fuller calls him, a stout 'Becketist'.

<sup>1</sup> perceyve, i.e. receive.

<sup>2</sup> See notes 5, 6, p. 52.

<sup>3</sup> Easter chanced to fall this year (1910) on the 27th March. This occasioned a discussion in *Notes and Queries* from which it appeared (11 S. I. Mar. 5, p. 185 a) that Dante (*Conv.* iv. 23) believed in the tradition, and (ib. Mar. 19, p. 231 a) that, tradition notwithstanding, this is an impossible day for the Resurrection to have happened on; as, whether the year was A.D. 29, or 30 or 33, it must have fallen in April.



The Obit of Sir John Stowford knight, from whom we had two tenements otherwise called Simon's of Gloucester and Wyndmillhall and great sums of money.

The following are extracts from the College Long Rolls concerning these properties :—

1358-1359. 'Iſ de dono dñi Ioh̄is de Stoufordi A° dñi M° CCC° lviii° ad emēd̄i le Wyndmillehalle .xx. lj.'

1373-1374. 'Iſ Thome de Glowceſt̄ h̄edi Simoñ Glowceſt̄ p relaxacōe iud̄ sui in Manso quod nob̄ dedit Ioh̄nes Stowfordi xx li.'

The deeds by which Stowford made over these properties to the College are as follows :—

(1) Sciānt om̄es tam p̄sentes q̄m futuri qd̄ ego Ioh̄nes de Stoufordi dedi concessi & hac p̄senti carta mea cōfirmaui p̄posito & scolaribz aule Regine de Oxōn vnū tenementū cū suis p̄tinenciis in villa Oxōn in pochia sc̄i Petri in oriente in alto vico situatū iuxta tenementū Prioris & Conuent⁹ Sc̄e frideswyde de Oxōn ex pte orientali habendū & tenendū p̄dc̄m tenementū cum suis p̄tinenciis p̄dc̄is p̄posito & scolaribz ac eoz successoribz imppetuū. Et ego p̄dc̄us Ioh̄nes & heredes mei p̄dc̄m tenementū cū suis p̄tinenciis p̄dc̄is p̄posito scolaribz & eoz successoribz Warantizabim⁹ & imppetuū defendemus In cuius rei testiōm sigillū meū presentibz apposui. Dat̄ Oxōn q̄ntodecimo die Augusti. Anno Regni Regis Edwardi terci post q̄questū Angl̄ vicesimo secundo ffran̄d̄ vero Nono. Hijs testibus Ricardo Selewode maioṛ villē Oxōn Ioh̄ne Peḡt Ioh̄e de Aylestōn Ballis eiusdē villē. Ricardo Cary Ricardo Coco Roḡrō Piron Henrico de Skipptone & aliis.—

This 'tenementum' is named in earlier deeds as that of Simon of Gloucestre.

(2) Sciānt om̄es tam p̄sentes quam futuri qd̄ ego Henricus Whytelfd̄ Cl̄icus intuitu dei & p salute sp̄ali animaz bone memorie viroz Magistri Ioh̄is de Hothum doctoris in Theologia & dñi Ioh̄is de Stowfordi Militis dedi . concessi . & hac p̄senti carta mea confirmaui Prep̄ito & Sclaribz Aule Regine in Oxōn tria Mesuagia mea in alto vico p̄dc̄e villē in pochia Sc̄i Petri in oriente in̄ tenementū Abbis & Conuentus Osenay ex pte occidentali & tēi quondm̄ Simonis de Gloucestre ex pte orientali situat̄ quoz triū tenementoz duo immediat̄ ex pte occidentali p̄quisiui de bonis d̄ci M̄ri Ioh̄is Hothū & terciū ex pte orientali p̄quisiui de bonis d̄ci dñi Ioh̄is de Stowfordi habendū & tenendū p̄dic̄ tria Mesuagia cū om̄ibz suis p̄tinen̄d̄ eisdem Prep̄ito & Sclaribz & eoz Successoribz qui p̄ tempe fūint de Capitibz dñis feodi illius p̄ ſuicia que ad dicta Mesuagia p̄tinent imppetuū Et ego p̄dictus Henricus & heredes mei p̄dic̄ Mesuagia cū om̄ibz suis p̄tinen̄d̄ p̄dc̄is Prep̄ito & Sclaribz contra omnes gentes Warantizabimus imp̄p̄m In cuius rei testiōm huic p̄senti carte Sigillū meū apposui Hijs testibz Ricardo Wodehay Maiore Ville Oxōn Ioh̄e Dadyngtone Galfrīd̄ Brehūll balliuis ibidm̄ Willmo Houte Nichō Heytesbury Henric' Carpenter Thoma Clopton & Alijs Dat̄ apud Oxōn quintodecimo die Maij Anno regni Edwardi illustris Regis Angl̄ t̄cij post conquestū quadragesimo Primo & Anno dñi Mil̄io CCC<sup>mo</sup> Sexagesimo Septimo.

Apr. 4. St. Ambrose, bishop and confessor, and doctor of the church,



a double feast. The scribe seems only to have thought of adding 'of the church' after he had written d. f. (duplex festum).

**Apr. 5.** Obit of Sir William of Muscham rector of the church of Denham in the year of our Lord 1355. And the aforesaid Sir William gave 160 marks for the execution of the hall of our place. Also, he paid for the construction of the gate of the house (*or*, gatehouse) and of the chambers annexed thereto and of a great part of the chapel with many other benefits conferred.

Denham is in Buckinghamshire on the borders of Middlesex about two miles north of Uxbridge. The relationship of this William de Muscham to the one commemorated on 3 February is not clear. Sir is, of course, the regular title of a clergyman who was not a master of arts.

Muscham is one of the most mysterious of the benefactors of the College. He is mentioned in the founder's statutes, his benefactions extended over a period of at least fourteen years, the College's relations with his executors continued for at least five years after his death in 1355, and a visit was paid to Denham apparently in relation to him in 1369 or 1370. He seems to have been provost of the College for a while after the death of Eglesfield, and to have been one of three fellows who presented his successor Hotham to the Archbishop of York for confirmation, and all this while to have been rector of Denham.

The following extracts from the Long Rolls refer to Muscham and to Denham:—

1347. in expensis domini Willelmi Muscham et alterius rectoris unā cum supervenientibus secum vij<sup>d</sup>  
liberata pro expensis petri de ravenwyk euntis ad Denham pro pecunia querenda pro nova camera circa hokedai ij<sup>d</sup>  
liberata pro expensis petri et johannis pag<sup>e</sup> euntis ad Denham pro pecunia querenda die veneris ante festum sancti johannis baptiste iv<sup>d</sup>  
in equo locato ad rogerum swynbrok tendendem<sup>1</sup> ad Denham die veneris ante festum sancte margarete pro pecunia querenda a Domino Willelmo Muscham viij<sup>d</sup>  
in equo locato ad rogerum swynbrok in crastino nativitatis sancte marie tendentem ad Denham pro pecunia querenda per tres dies et in expensis eiusdem equi et garcionis xvij<sup>d</sup>
- 1350—1. recepta  
de dono domini Willelmi Muscham xvij<sup>s</sup> pro twystes<sup>2</sup> portarum  
in expensis domini Willelmi Muscham et Hothum versus London et ibidem per duos dies ad loquendum cum Episcopo Wygorn. pro ecclesia de Nebald pacy vij<sup>s</sup> ob.  
in expensis Thome versus Denam et H. versus London et H. versus London et H. versus Suth.<sup>3</sup> xij<sup>s</sup> id. ob.
- 1351—2. in septimana Sancti Benedicti pro famulo Muscham in dietis iv<sup>d</sup>  
pro stramine ad lectum in camera Muscham vij<sup>d</sup>  
Thome Ormeshed pro expensis et equo conducto ad Denham pro carta portanda xvijij<sup>d</sup>.
- torn L. R. Ex mutuo . . . .  
de domino Willelmo Muscham xx<sup>li</sup>.

<sup>1</sup> For 'tendentem'.

<sup>2</sup> Probably 'hinges', possibly 'cords'.

<sup>3</sup> Southampton.



1353. 4. 5. in septimana omnium sanctorum pro Muskham et famulo suo pro  
 Johanne de Eglesfeld et Ricardo de Hoton et famulis eorumdem vij<sup>a</sup> vij<sup>d</sup> ob.  
 in septimana sancte frideswyde in communis Muskham xvij<sup>d</sup> ob. in  
 batellis eiusdem ix<sup>d</sup>.  
 in septimana simonis et jude in communis Muskham ij<sup>a</sup> in batellis  
 eiusdem v<sup>d</sup>. q.  
 in septimana omnium sanctorum in communis Muskham ij<sup>a</sup> iv<sup>d</sup> in  
 batellis eiusdem iv<sup>d</sup> q.  
 in septimana sancti martini in communis Muskham ij<sup>a</sup> j<sup>d</sup> et in batellis  
 eius iii<sup>d</sup> ob.  
 1360-1. in expensis Fancourt versus Duninton? ad loquendum cum executore  
 Musham xvj<sup>d</sup>.  
 1361-2. donata  
 pro animabus Johannis de Hothum parentum suorum et Willelmi  
 Musham xxix<sup>li</sup> xvj<sup>a</sup> xi<sup>d</sup>. ob. q.  
 debita  
 recepimus xxxiv<sup>li</sup> xv<sup>a</sup> ix<sup>d</sup> de debitis collegio per testamentum  
 Musham.  
 1362-3. famulo qui venit ab executore Musham xij<sup>d</sup>.  
 1368-9?. deham (Denham) pro domino Willelmo et preposito in equis xij<sup>d</sup>.

The passage from the statutes ordering his soul to be prayed for is given above, Introduction, p. ix. The circumstances connected with his provostship and fellowship are given in the letter from the College to the Archbishop requesting the confirmation of Hotham, which is taken from the Archbishop's Register at York.

Zouch. Fol. cclxij.

lra difta dno Archiepo p Collegiu Aule dne Regine p confirmacone  
 ppositi dce aule.

Reuerendo in xpo pri ac dno dno Willmo dei gra Eboꝝ Archiepo Angl  
 Primati Sedis Apliꝝe Legato sui humiles & deuoti senior & scolares Aule  
 Regine in Oxon de nouo fundate honores cum omi reuerentia debet tanto  
 pri. Cum nup vacante pposita collegij dom<sup>o</sup> seu Aule Regine Oxon  
 sup<sup>a</sup>dce p resignaconem dni Willi de Muskham qui quibzdam de causis  
 de nouo emergentibz officio ppositure pdce renunciavit pure sponte  
 simplici & absolute Nosq pfat<sup>o</sup> senior Nichus de Aston. Amandus  
 de Elstanwyke & Willms de Muskham socii & scolares Aule pdce collegium  
 facientes & collegialiꝝ congregati nullo dce Aule socioꝝ absente de futro  
 pposito tractadum<sup>o</sup> diligent & ad elecconem ppositi faciendꝝ decimū octauū  
 diem Iunij pfixerim<sup>o</sup> & assignadum<sup>o</sup> ac illo die pfixo & assignato nullo  
 socio vt pmittit tunc absente ad elecconem de futro pposito dci collegij  
 faciendam Missa de Sancto Spu in oratorio nro pmit<sup>o</sup> celebrata legitime  
 sedm formam scrutinij pcedentes iuxta vim formam & effectum statuti  
 collegij sup<sup>a</sup>dci discretu virum Magrm Iohem de hothum clicum vte dioc  
 sacre Theologie bachallariu in spualibz & tempalibz circumspectu gcordit  
 & vnanimi elegim<sup>o</sup> iuxta formam statuti Aule pdce cuius eleccois con-  
 firmacone ad vos ptnet virtute cuiusdam altius statuti nri cuius tenor tlis  
 est Volo eciam & ordino qd eleccoe huiusmodi celebrata ipa elecco Vnabili  
 in xpo pri & dno Eboꝝ Archiepo Angl primati qui p tempe fuit in cuius





puincia ecclia pochialis de Burgo Subt<sup>o</sup> Staynesmore & Marium de Rauenwyk<sup>t</sup> que de fundacōe sunt collegij p̄dci notorie consistunt p̄senter<sup>t</sup> & p̄ ipm̄ veñabilem p̄rem sūmarie & de plano absq; p̄cessu iudiciario quocūq; confirmet<sup>r</sup> & in casu vacacōis ecclie Cathedralis Eboꝝ p̄dce p̄sidenti Caplo Eboꝝ p̄senter<sup>t</sup> & p̄ ipm̄ p̄sidentem p̄ tempe vacacōis eiusdem confirmet<sup>r</sup> electō huiusmodi p̄sentati.<sup>1</sup> Vram̄ igit<sup>r</sup> p̄aīnitatem rogam<sup>9</sup> humiliter supplicantes q̄tin<sup>9</sup> dcām electōem sic vt p̄fert<sup>r</sup> concordit<sup>r</sup> & vnanimi<sup>r</sup> de dco Magro Iohē de hothum debite celebratam confirmare ac ipm̄ Magrū Iohēm ad officium p̄positure collegij huiusmodi iuxta formā statuti p̄dci admitte v̄ra dignet<sup>r</sup> p̄aīnitas reuerenda Et vt eadem p̄aīnitas v̄ra reuerenda cognoscat nos omēs & singlos in p̄missis omib; & singlis fuisse vnanimis & concordēs electōi & p̄sentacōi supplicacōi nr̄is p̄missis sigillum cōe collegij nr̄i p̄sentib; apposui<sup>m</sup> in testiom̄ p̄missor<sup>9</sup> Ad regimen & munimen ecclie sue scē conseruet vos altissim<sup>9</sup> annis multis. Spt<sup>r</sup> Oxōn in festo scē Margarete anno dñi Milio CCC<sup>mo</sup> Quinquagesimo.

The deed by which Muskham transferred to the College a property which he had recently acquired in Oxford runs as follows:—

Sciant omēs tam p̄sentes q̄m futuri qd̄ ego Willms de Muskhām Rector ecclie de Denhm̄ intuitu dei & beate marie & om̄ scōꝝ & p̄ salute aīe mee & aīar<sup>9</sup> om̄ bn̄factor<sup>9</sup> meor<sup>9</sup> dedi cōcessi & hac p̄senti carta mea cōfirmaui p̄pōito & scolarib; aule Regine Oxōn totū Mesuagiū meum quod habui in villa Oxōn situatū i pochia scī Petri in Oriente cū edificijs gardinis libertatib; aīamentis & omib; suis p̄tinencijs absq; vllō retenemēto quod de Margareta de Wynnisbury nup adquisiui. Haben<sup>9</sup> & tenen<sup>9</sup> eisde p̄pōito & scolarib; q̄ p̄ tēpe sūnt de capitalib; dñis feodi illius p̄ seruicia que ad dcām Mesuagiū p̄tinēt ip̄petuū. Et ego p̄dcūs Willms & hedes mei p̄dcām Mesuagiū cū omib; suis p̄tiā vt p̄dcām est p̄dcūs p̄pōito & scolarib; cōt<sup>a</sup> omēs gētes Warantizabim<sup>9</sup> inpetuū. In cui<sup>9</sup> rei testimoniū huic p̄senti carte sigillū meū apposui. Hijs testib; Iohē de scā ffredeswida tūc maiore ville Oxōn Iohē de Bereford<sup>r</sup>, Thoma de Appletōn. Iohē de Stodeleye. Ric<sup>t</sup> Cok<sup>t</sup> Willmo Hunt<sup>t</sup> & alijs. Da<sup>t</sup> apud Oxōn in festo scī vincencij martiris. Anno regni Edwardi illust<sup>r</sup> Reg<sup>t</sup> Anglie t̄cij post 9questū regni sui videlt Anglie vicesimo sexto finiente. Regni vero ffrancie .xiiij. et anno domini M<sup>mo</sup> CCC<sup>mo</sup> Lij<sup>to</sup>

The earliest deed the College has relating to this property is from Galfridus de Stokwell to Thomas de Wynnesbūd & Margar. vx. sorori dci Galfd̄ granting totū jus in duob; mess. que sita sunt *juxta cimiterium* ejusdem ecclie.

**Apr. 8.** All the feasts without rulers of the choir, from the octave of Easter to Pentecost (Whit Sunday), have a double Invitatory.

This is probably a Rule and not an entry for the day. It is placed where it is owing to there being no room in the page lower down.

For these rules see p. xxxi.

**11.** The Obit of Lord Henry Beaufort Cardinal Presbyter of the (Holy Roman)<sup>2</sup>

<sup>1</sup> This is an extract from the founder's statutes.

<sup>2</sup> In the original it looks as if part of Sacrosancte and the whole of Romane had been expunged and then reinserted very skilfully.



Church of the title of Saint Eusebius commonly called of England Bishop of Winchester who conferred on us a sum of fifty marks for the building or other necessities of our college, for which sum we are bound to celebrate his Anniversary day on the eleventh day of April under the penalty of twenty shillings unless so far as it should chance to fall on one of these four days that is to say on the Supper of the Lord,<sup>1</sup> on the day of preparation,<sup>2</sup> on Holy Saturday or on Easter day in which cases it is lawful to put off the observance of the Anniversary.

The tradition runs that Cardinal Beaufort, when Chancellor of the University, lived in the College, and had under his charge the young prince Henry, afterwards Henry V. The passages of the College accounts in which Beaufort's, or as he is there called Bewforth's, residence in the College is mentioned are as follows:—

1390-1391 Custus Capelle:—'Itm Iohi ſuieti Bewforth p ncsis emptis e p ope suo ad vestimetā xxiij. s. v. d.' It Iohi ſuieti Bewforth .ij. s.

Custus fforincecoz:—'It p duabz clauibz vnā ad camlam ppōiti e allam ad camlam Bewforth .vj. d.'

1392-1393 Custus intrinseci:—'It p .ij. klikets<sup>3</sup> ordinat<sup>4</sup> Bewford e ſuietibz suis—iiij. d.'

1395-1396. Supervenientes:—'Itm p vino in vice beuforth—ij s It in alia vice beuforth—xij d.'

The document in which the College undertook the celebration of Beaufort's Anniversary runs as follows:—

Uniuersis sancte matris ecclesie filijs ad quos p̄sentes litere puenerint Willms Spenſ artium Magr et sacre theologie Baccalarius Prepositus Collegij Regine in Oxon et eiusdem Collegij Socij e Scolares saltm̄ in eo qui est omniū vera salus. Cum Reuerendissimus in xp̄o pater e dñs. dñs Iohannes<sup>5</sup> misericordie diuina sacroscc̄ Romane ecclesie tti Scc̄ Balbine p̄sbiſ Cardinalis Archiep̄us Ebōx nobilis e p̄potens dñs Edmundus Marchio Dorset<sup>6</sup> ac alij electi et eximie circumspectionis viri simul cum eis executores testamenti recolende semp̄ memorie Reuerendissimi in xp̄o patris et dñi / dñi Henrici nup sacroscc̄ Roſe ecclesie. tti. Scc̄ Eusebij p̄sbiteri Cardinalis vulgarit̄ nuncupati de Anglia Wynton Ep̄i.<sup>6</sup> Int̄ ecclias Cathedralres Monastia pia q3 loca dci Regni que deuota circumspecta q3 largicione bonoz dicti testatoris honorauerunt Collegiū nr̄m antedict̄ singlari quadam et p̄cipua bonoz dispositioni sue vt p̄fertur cōmissoz collacione duxerint respiciendū conferendo videlicet nobis

<sup>1</sup> Maundy Thursday.

<sup>2</sup> Good Friday.

<sup>3</sup> Or clickets, latches or latchkeys.

<sup>4</sup> John Kemp, Archbishop of York 1426 to 1452, when he was translated to Canterbury, made Cardinal of St. Albina 1439, and raised to be Cardinal of St. Rufina 1452. He had been bishop of Rochester 1419, Chichester 1421, and London 1422. 'Bis primas, ter praeses et bis cardine functus'.

<sup>5</sup> Edmund Beaufort, Count of Mortaign in Normandy, nephew of Cardinal Beaufort, created Earl of Dorset 1441, Marquis of Dorset 1442, Duke of Somerset 1448, killed at the battle of St. Albans 1455.

<sup>6</sup> Beaufort's will is in Nichols, *Royal Wills*, p. 321 foll. The clause under which the action of the executors here referred to was taken is probably the following:—Item, volo quod residuum bonorum meorum non legatorum iuxta discreciones & consciencias dicti executorum meorum disponatur & convertatur in opera caritatis & in pios usus, utpote in relevandis pauperibus domibus religiosorum sive religiosorum ere alieno oppressis, in maritandis puellis pauperibus, in succurrendo pauperibus egestatem & necessitatem evidentem patientibus, & in alia similia opera pietatis, prout ipsi crediderint saluti anime mee magis posse expedire. (Nichols, ut sup. p. 330.)



et Collegio nro p̄dict sūmam quinquaginta marcaꝝ ad vtilitatem et vsum Collegi nri p̄dict qua quide liberalitatis et munificencie gracia erga nos et idem Colleg nrm intelligimus p̄fat executores vsos extiisse sub obtentu remuneracionis specialis memorato ppetua q3 memoria digno Reuēdi<sup>mo</sup> patri Henrico Cardinali p̄dict et eius anime p hoc obtinende nos liberalitati munificencie et beneficijs nobis sic vt p̄fertur exhibitis et impensis grata vicissitudine p viribus respondere cupientes: p̄fate sue paternitatis votis et desiderijs beniuola p̄mp̄titudine non immerito intendēdi duximus et annuēdi volentes et concedentes p nobis et successf nris memora? Reuēdi<sup>mo</sup> in xpō patrem Henricū Cardinalem Angl participē fieri et fore ac esse debere oracionum et suffragioꝝ ac generalit omniū et singloꝝ sacrificioꝝ spiritualiū et pietatis opum in dict Colleg nro diuine maiestatis aspectibus quomodo libet offerendoꝝ ac p̄ter et vltra hoc concedim<sup>9</sup> atq3 promittimus in fide qua deo et sancte matri ecclie vinculo astringimur necnon sub ypotheca et obligacione om̄i et singloꝝ bonoꝝ nroꝝ mobilium et immobilium qd̄ absq3 dolo fraude deceptione negligencia defectu siue fallacia nos et successores nri singlis annis imp̄m solennit et celebrēt obseruabimus et obseruabunt diem Anniū sariū obitus dicti Reuēdi<sup>mi</sup> patris Henrici Cardinalis vndecimo die Aprilis cum Missa de Requiem<sup>1</sup> et exequijs mortuoꝝ die immediate p̄cedent nisi et quatenus h̄mōi vndecimus dies fuerit dies Iouis in cena dñi dies parasceues sabbatū sc̄m Pasche aut ip̄c dies [pasche]<sup>2</sup> quo casu p̄mittimus et vt supra nos et successores nros supradict obliga[mus] qd̄ p̄dict diem anniū sariū obitus ip̄ius Reuēdi<sup>mi</sup> patris Henrici Cardinalis die Martis dicti diem pasche p̄ sequēt cum Missa solē[mni] de Requiem et exequijs mortuoꝝ die immediate p̄cedente sic vt p̄fertur obseruabimus et faciemus obseruari / Et vt nichil securitatis legitime quo obseruacioni p̄missoꝝ puideri possit deesse videatur quia potius vt ex multiplicitate securitatū liquere possit nre mentis et intencionis existere p̄missa omnia et singla inuolabi et inconcuse integra et illesa fide seruare concedimus p nobis et successoribus nris ac nos et ip̄os firm[i]t in fide p̄mittimus qd̄ si quod absit contingat nos aut ip̄os in execucione vel obseruacione anniū sarij vel oracionū p̄dict in forma supius annotata aliquando deficere tociens quociens ita contigerit ac p quolibet h̄mōi d[efectu] soluemus sine contradiccione vel obieccione nōie pene venerabili patri Wyntō Ep̄o qui p tempore fuerit sūmam viginti solidi cuius sūme dimidia pars remanebit memorato Ep̄o altam vero dimidiam ip̄e psoluet [et] liberabit illi qui defectum h̄mōi p̄mitus deteget seu denunciabit: In quoz omniū et singloꝝ fidem et testimonium has literas nras indentatas et biptitas fieri fecimus patentes sigillo nro cōi sigilla? quarū vna pars in disposicione executoꝝ dicti Reuerendissimi in xpō patris alta vero pars in archiuis nris debent ppetuo remanere. Da? in Collegio p̄dict vicesimo die Ianuarij Annis domini Millimo Quadringentesimo quadagesimo septimo. regni q3 Regis Henrici sexti post conquestum vicesimo sexto.

College Seal, red, attached. [SIG. C]OMVNE PREPOSITI [ET SCO]LARIV AVLE REGINE DE OXO[NIA]

**Apr. 12.** St. Leo's qualification as pope is obliterated with a pen, as those of other popes are elsewhere.

<sup>1</sup> So called because the office begins with 'Requiem æternam dona eis, Domine; et lux perpetua luceat eis'; Grant them eternal rest, O Lord; and let perpetual light shine upon them. See *Sarum Missal*, ed. Dickinson 860°.

<sup>2</sup> The Thursday, Friday or Saturday before Easter or Easter Day itself.



The festival of St. Leo I (the Great) is kept at Rome, according to Bishop Gore (Smith and Wace, s. v.), on 11 April, and according to Cambridge edition of *Sarum Breviary* at Lincoln and Wells, but not at Sarum, on the same day. He is also in the Trinity College MS. Kalendar, printed by Wordsworth (O. H. S. xlv), which he there dates Oxford, 1337. He is also in Arundel MS. 60, a Winchester Kalendar, and in Arundel MS. 155, a Canterbury Kalendar, both cited by Mr. E. Bishop in *Bosworth Psalter*, p. 84. A later Canterbury Kalendar in MS., Tiberius III, omits St. Leo, probably, according to Mr. Bishop, as a cult fallen out of fashion or removed to make room for the large number of additions made between 1080 and 1250.

**Apr. 14.** For etc. see note on 2 January. The Obit of Adam of Eglesfield, Clerk, uncle of Robert of Eglesfield (the founder of that College of yours).

He is mentioned in the Statutes, see pp. ix and 51, and this is one of the Obits entered by the original scribe. See p. xi.

The 'Sedes Clavium Rogationum' should be the 15th, the third day with the letter G in April. It has been put on the 14th by the scribe by mistake. For 'Claves' see Introduction, p. xxvi.

**17.** For the sun in the bull see p. xxv.

**19.** For etc. see p. 51. Alphege, bishop of Winchester 984-1005, archbishop of Canterbury 1005-1011, was murdered by the Danes at the sack of Canterbury.

**23.** For 'cum regimine chori' see p. xxi.

**25.** The last day on which Easter can fall.

**28.** For etc. see p. 51. Here again the 'Sedes Clavium Pentecostae' is put one day too early. It should be on the last day of April of which the Sunday letter is G.

The earliest day on which Ascension day can fall. It is placed two days too early. When Easter Day falls on 22 March, Ascension Day is on 30 April.

The Obit of Mr John Peyrson formerly provost of the Queen's hall and of Mr Richard Peyrson his brother and of Robert and Alice his parents on the 28th day of April who conferred upon us 22s per annum at Totebaldyngton and Denton. Also he gave one gilded pyx for the Sacrament and one 'goblet' with a gilded cover. Also one great salt cellar with a cover and one gilded nut with a cover and twelve spoons with gilded knobs.

'Pereson, John, incepted in arts, 1449,' and was elected fellow in 1451. He held the junior and senior bursarships in due course and was Provost from 1460 to 1482 when he resigned.

The donation of the pieces of plate mentioned in the Kalendar and the obligations undertaken by the College in consequence are set forth in the following indenture:—

Hec indentura facta septimo die Aprilis Anno dñi Millesimo CCCC<sup>mo</sup> Ixxxij<sup>o</sup> testatur q Magister Iohes Pereson nup prepositus Collegij regine in Oxon promittit et concedit magistro henrico Bost preposito Collegij eiusdem et socijs ac scolariis et successoribus suis necnon ad vsu Collegij p̄dicti centū Marcas vel ad valorem centū Marcarū sterlingorū de quibus Idem magister Iohes deliberavit in pte soluconis p̄dicto Magistro henrico modo





preposito ad vsū suū in Collegio p̄dicto et post ad vsū Collegij et sociorū eiusdem vnā nucem harnesiā<sup>1</sup> cū Argento et cooptorio de argento & deaurat<sup>2</sup> p̄d<sup>3</sup> iij li vj s viij d<sup>4</sup> Itm deliberauit vnū ciphū argenteū cū cooptorio p̄d<sup>3</sup> iij li Itm deliberauit vnū rotūdū ciphū deauratū cū cooptorio vocat<sup>5</sup> cōblete p̄d<sup>3</sup> iij li xij s iij d<sup>4</sup> Itm sex cocliaria noua p̄d<sup>3</sup> xxvj s viij d<sup>4</sup> Itm idem magister Iohes concedit preposito sociis et scholaribus p obitu et Anniūuario solēpni parentū suorū et magistri Ricardi fratris sui tenendo annuatī in die sancti vitalis martiris in forma vt sequitur vita p̄dicti magistri Iohis durante In primis preposito duos solidos p manus p̄dicti magistri Iohis siue assignati sui: cuilibet sociorū p̄sen<sup>6</sup> in exequijs et missa duodecim denios cuilibet capellanorū dicti Collegij octo denarios Magistro puerorū sex denios. cuilibet puerorū dom<sup>7</sup> & clericorum capelle quatuor denios cuilibet pauperi fuient tres denios Et pro secūdo ferculo in die Epiphanie p omib<sup>8</sup> inhabitantibus et p honore tante solēpnitatis tres solidos et quatuor denarios<sup>9</sup> Itm Idem Iohes p̄fatus concedit p̄fate p̄posito socijs scholaribus et successoribus suis post decessū suū totū statū titulū et possessionē que habet siue here possit in tenemēto illo nouo situat<sup>10</sup> in pochia sancti Johis Bapte in villa Suthmpton quod pquesiuit de Thoma Bach Et pecunie inde p̄uēientes disponantur ad voluntatē prepositi p Anniūuario dicti magistri Johis paren<sup>11</sup> & magistri Ricardi fratris sui annuatim In primis recipiat Annuatī prepositus tres solidos & iij denios & quilibet socius presens vigin<sup>12</sup> denios quilibet capellanorū duodecim denios Magister p̄lorū octo denios quilibet p̄lorū dom<sup>7</sup> et clericorū capelle sex denios & quilibet paup<sup>13</sup> fuient quatuor denarios.

In cuius rei testimoniū vni pti harū indenturaturū penes prefat<sup>14</sup> prepositū et socios remanent<sup>15</sup> p̄dictus magister Iohes Peresōn sigillū suū apposuit Alii vero pti penes prefat<sup>16</sup> Johem remanent<sup>17</sup> predict<sup>18</sup> prepositus & socij sigillū suū cōmune apposuerūt Dat<sup>19</sup> die et Anno supradict<sup>20</sup>.

[Seal attached.]

**MAY.** For the days of the calendar and lunar months see p. xiv. For the hours of the day and night see p. xxv. For Omnino tenenda see p. xxviii.

The Egyptian days are 3rd, Invention of the Cross; and 25th, St. Aldhelm. The Egyptian days are probably of Pagan origin, and seem not to have been considered as a bar to the selection of one of them as a festival. 'Hora' in the line is for 'ora'.

2. The Germanus celebrated on 2 May is not the bishop of Paris, nor he of Auxerre. He is a very rare saint whether at home or abroad. He is not in any other Oxford Kalendar and has only been found by Mr. Bannister in three other English Kalendars, two of Glastonbury and one of the New Minster at Winchester.

The description 'mris et pont' is unusual.<sup>4</sup> He is in the Bollandists on this day, where he is said to have been Anglus or Scotus, and to have been converted, perhaps at St. Albans, by St. Germain l'Auxerrois. He is said to have gone over

<sup>1</sup> harnessed, mounted.

<sup>2</sup> pretii, of the price or value of.

<sup>3</sup> This and similar provisions in wills of benefactors occasioned the gaudies observed in College.

<sup>4</sup> Mr. Wilson suggests that this is a liturgical direction to the effect that as he has no separate service he is to have the service prescribed in the Commune Sanctorum (Dickinson's *Sarum Missal*, 678\*) In natali unius martyris et pontificis.



to France on a miraculous wagon wheel, perhaps the prototype of the modern cycle, to have been consecrated bishop by S. Severinus Abp. of Cologne, and after travels and miracles in Spain and elsewhere to have returned to Normandy, to have visited Bayeux and the parts about Amiens, where a church of his name may preserve his trace, and to have been murdered near old Rouen by a pagan chief called Hiebaldus.

**May 3.** The event commemorated is the discovery of the Cross at Jerusalem by St. Helena, the mother of Constantine the Great.

For Memoria see p. xxiii.

**6.** The festival of St. John the Evangelist before the Latin gate, three lessons, a triple Invitatory.

Saint John is said to have been plunged by order of Domitian into a caldron of boiling oil before the Latin gate at Rome and to have come out unhurt.

For triple Invitatory see p. xxii.

**18.** For sun in the twins see p. xxv.

**19.** For Memoria see p. xxiii.

**25.** The festival of St. Aldhelm bishop and confessor, the middle lessons at Mattins are about St. Urban the Martyr.

In the *Sarum Breviary* (ed. Camb. III. 300) it is ordered that if the feast falls before Pentecost there is to be only a Memory of St. Urban.

In the *Sarum Kalendar* Aldhelm as Bishop of Sherborne, 705-709 (one of the original sees whose union resulted in the bishopric of Salisbury), takes precedence of St. Urban, whose day was regarded as the beginning of summer (see Intro. p. xxx), and a critical day as portending a good vintage if fine and a bad one if wet. See Hampson, i. 293 and ii. 383. It is one of the Egyptian days.

**26.** The festival of St. Augustine the apostle of the English, nine lessons.

The doctor of the church had his festival on the 28th.

Prebendary Wordsworth says this day was made a double festival by a papal bull in 1354 and in Canterbury Province in 1376. It has three lessons in the University College Kalendar, nine in the Queen's one. It is not called 'duplex festum' in either.

**27.** The Obit of Mr Edward Rygge formerly provost of this College who gave us possessions in March Baldyngton and Stanton St John to the value of three pounds per annum. Also he gave 30 pounds for buying certain tenements in the town of Southampton. Also he gave a suit of vestments of crimson velvet with three copes of the same suit to the value of 40 pounds. And we are bound to pay annually to the churchwardens of Kirkby Thore in the county of Westmorland 3s 4d for the observance of his anniversary.

Rigg was Fellow at all events from 1486, senior fellow from 1505, rector of Blechynton, and of St. Mildred, Bread-street, in London. He resigned the former in 1507 and the latter in 1514, being succeeded in both by Edward Hylton from whom he received for the former an annual pension of five marks. He was also from 1508 in receipt of a pension from God's House. He was provost from 1508 to 1515 when he resigned. His will runs as follows:—

This is the last will of me Edward Rigge clerke maid and declared the xxj day of februa<sup>u</sup> in the ye<sup>u</sup> of ou<sup>u</sup> Lord god M<sup>i</sup> CCCC xvj And the vij<sup>th</sup>



yeð of the reynge of kyng harry the viij<sup>th</sup> As to the disposicōn of all my landē tēntē rentē medowes lesuey and pastures w<sup>t</sup> their appurteñncē within the towne and feyldē of Marshe Baldyngtoñ which lately was John Athelams and Johñ Marmyons And also of my tenement landē medowes and pastures w<sup>t</sup> their appurteñncē within the towne and feldē of Stauntoñ Sancte Johñ That is to witte firste that I will and ordeyn that immediatly aftyr my decesse that such psons my feoffeȝ which than shall stand therein feoffed and seysed to myn vse their heyres and assigneȝ shall from thenforthe have take and pceyue yerely for eūmore thissueȝ reuenueȝ and proffyteȝ of all the forseyd landē tēntē and other pmisses w<sup>t</sup> thappurteñncē to this vse and entent. that is to say that the sayd feoffes their heyres and assigneȝ of pcell of the same issueȝ rentē and pfettē cōmyng and growyng yerly of the seid londē and tēntē and other pmisses shall mayke to be obseruyde and kepyd yerely for eūmore A solempne Obyte or Anniūrsary within the quene College—Of Oxford with placebo and dirige<sup>1</sup> over even. and masse on the morow for the soules of the seyd Edward Rigge his fader & moder frendē and benefacto's. And to gyffe and distribute to Mays<sup>r</sup> Provost and to eūy felowe. Chaplane. Mays<sup>r</sup> of the chyl dren. to the children of the howse. the clerke of the chappell & to eūy scoler beyng poyr childe beyng p<sup>r</sup>sent att the dirige and masse as they have in the Obite or Anniūrsary of Willm Cherden<sup>2</sup> And to obfue and kepe the Assensioñ day as an other gaudy day in recreacōn of the cōpany. And all the residue of the seyd issueȝ rentē and pfettē to gyffe and distribute to the exhibicōn and fyndyng of scholars which for the tyme shallbe win the seyd quene College: And in case that onely one of the seyd feoffeȝ be of lyve or at onely one of them be win twenty mylys of Oxford inhabityng or abydyng then I will that the seyd one feoffier shall make and ordeyn other feoffeȝ and such psons as for the tyme shalbe abydyng win the seyd quene college win thre mony<sup>th</sup> next aft that any such case shall fortune And moreoū I will that my seyd feoffeȝ theyr heyres or assigneȝ and theyr successours have and hold for eūmore my seyd londē and other pmisses to thuse and entent thereof to pforme this my last will in man<sup>r</sup> and forme above expressed and declared. In witnes whereof to this my p<sup>r</sup>sent last will I have sette my seall And writen itt w<sup>t</sup> myn owne hande Yeven the day and the yeð Aboue writteñ

**May 28.** The festival of St. Germanus, bishop and confessor, three lessons etc.

He was bishop of Paris.

**31.** The festival of St. Petronilla, virgin, not martyr, three lessons with Nocturn.

She is said to have been daughter of St. Peter.

For with Nocturn see pp. xxii and xxxi.

The Obit of Sir Robert of Eglesfeld Rector of (the Church of) Burgh under Stanesmore, Founder of that College of yours, who died in the year 1349.

On the same day the Obit of Mr Thomas of Karlel formerly provost of the aforesaid Hall and a great benefactor of the same.

<sup>1</sup> See notes 5, 6, p. 52.

<sup>2</sup> See p. 106.



It is strange that Eglesfeld's Anniversary seems never to have been kept as a gaudy in the College he founded.

There appears to be no reference to any of Carile's benefactions in any of the extant Long Rolls.

For the note at the bottom of p. 20 see p. xxxi.

**JUNE.** For the length of the calendar and lunar months see p. xiv. For the Egyptian days see p. xiv. For the length of day and night during the month see p. xxv.

The Egyptian days in June are the 10th and the 16th (the Translation of St. Richard). This festival was of course founded long after the determination of the unlucky days. Bishop Richard de la Wych (Droitwich) was not canonized till 1261, nor were his relics transferred till 1276.

1. For etc. see note on Jan. 2.

2. The festivals of Saints Marcellinus and Peter, martyrs, double Invitatory, three lessons etc.

Marcellinus is said to have been a priest and Peter an exorcist.

5. The festival of Saint Boniface, bishop and martyr, and of his companions, three lessons etc.

He was an Englishman called Winfried, and the apostle of Germany.

7. Translation of St. Wlstan, bishop, nine lessons.

His festival, which is in this Kalendar, is on Jan. 19, which see. See also p. xx, and p. xxix.

8. The festival of Saints Medard and Gildard, bishops and confessors, three lessons.

Medard was bishop of Tournai, one of the Saints on whose days if rain falls it goes on for forty days. When he died it is said to have rained hot water. He is known to readers of the *Ingoldsby Legends*.

9. The Translation of Saint Edmund, double feast. The Festival of Primus and Felicianus, Martyrs.

This is the Archbishop of Canterbury 1242, canonized in 1246, and translated 1247.

In the earlier Kalendars we have of course only Saints Primus and Felicianus mentioned, or Saint Columba whose day it also was. In the later Kalendars Edmund has turned out all the others. In them he is generally called Confessor.

The form of the entry shows that he had been recently admitted to the Kalendar. Otherwise either the Martyrs would have been omitted, or a Memory of them prescribed. See p. xxiii.

12. The 'obitus' in the margin is probably a note to instruct the scribe to insert here the obit of Robert Langton.

The Obit of Mr Robert Langton, doctor of laws, who gave us three hundred pounds for the building of the chapel of this college. Also he gave a hundred shillings for the ceiling of the high altar. Also he gave 20 pounds for the gilding of the solar of the Holy Cross and of the altars in the nave of the church.

On the same day the Obit of Mr Thomas Nicolls nephew and executor of the same Mr Robert who gave us for the soul of the aforesaid Mr Robert and for his own soul and for the souls of their parents forty shillings of rent in Letcombasset





And he also gave a suit of vestments of black satin for priest, deacon, and subdeacon with three copes of the same suit.

The reference to the solar and the church are obscure. See p. 88.

Robert Langton was nephew of bishop Thomas Langton (for whom see p. 53) and preceded D.C.L. from Queen's College in 1501. The Long Rolls from 1504 to 1516 are all missing, but in 1517 we have:—

Expensa Magistri Loyshe (who was senior fellow) usque Lond. ad colloquendum cum doctore Langton pro pecuniis ad edificationem capellæ ix<sup>s</sup> xj<sup>d</sup> ob.

pro dolatione lignorum ad faciendum scaffold circa capellam xij<sup>d</sup>.

pro vectura la robbell a fundamentis capellæ xij<sup>s</sup> v<sup>d</sup>.

The Long Roll of 1518 is again missing, but in 1519 we have:—

Expensa prepositi vsque Lond. mense Maij pro pecuniis edifici capellæ v<sup>s</sup> x<sup>d</sup>.

Pro batellis domini Will. Richmunde qui lusit super organa iij<sup>s</sup> iij<sup>d</sup> ob.

Pro batellis edificantium capellam xxij<sup>s</sup> v<sup>d</sup>.

Laboranti circa murum ad finem capellæ iij<sup>s</sup> ix<sup>d</sup>.

Tegulatoribus super capellam xxj<sup>s</sup> iij<sup>d</sup>.

Pro vino dato uxori magistri Englysche sorori doctoris Langton & Michaeli Warcup & uxori ij<sup>s</sup> vj<sup>d</sup>.

He held many prebends in Lincoln, Salisbury, York, and Southwell, was archdeacon of Dorset from 1486 to 1514 and treasurer of York from 1509 to 1514. He died June 1524 and was buried in the chapel of the Charterhouse. Besides the benefactions mentioned in the obit, he left £200 to the College wherewith to build a schoolhouse at Appleby, which was his native place. He seems also to have improved the Provost's chambers which abutted on the chapel. His arms are over the door of the provost's garden leading into the passage towards the street, now almost obliterated, in Wood's time visible as two tuns one with a 'long' note (for Langton), the other with a vine springing out of it (for Winton, in piety towards his uncle) with a roe and a bear (for Robert) as supporters. Over the arms is the cap of a protonotary apostolic, an office which Langton seems to have held. Another coat of arms,<sup>1</sup> under a protonotary's cap, is in a window of the chapel, alongside of Wolsey's arms, who may have furnished Langton with the Italian tiles which formed the border of the pavement of his antechapel.

Thomas Nicolls, chaplain, obtained leave to enter the University library 12 Dec., 1508, was admitted B.Can.L. 1 July, 1510, succeeded his uncle as Prebendary of Southwell in 1517, and died in 1526.

**June 14.** The festival of St. Blaise, bishop and confessor, three lessons.

By a common mistake (Mr. Bannister has noted it in at least five Kalendars) Blasii is here entered for Basillii, the Greek doctor. The writer of the Univ. Coll. Kalendar began Bla but erased the second and third letters. St. Blaise is in this Kalendar in his proper place on 3 Feb.

<sup>1</sup> Party per pale gules and azure the letter Tau argent and a plummet or in pale between an escallop and a catherine wheel of the fourth. On a chief of the last a cross patonce of the first between two torteauxes of which the first is charged with a key and the other with a dagger in bend both or. There is also a second, or third, Langton coat in another window, Argent a fret and a chief gules, on the fret is a tun and over that the letter R. The crest is a musical note called a Long on a Tun.



**June 15.** The festival of St. Vitus and Modestus and Crescentia, martyrs, an Invitatory.

The scribe has by mistake omitted 'duplex' after 'Inuit.'

**16.** The Translation of Saint Richard, bishop, nine lessons, etc.

For etc. see note on 2 Jan. For St. Richard see note on 3 Apr. The translation was only from one place in Chichester Cathedral to another.

**17.** For sun in the crab see p. xxv.

**19.** Festival of St. Gervasius and Prothasius, martyrs, double Invitatory, three lessons.

The Obit of Henry Robinson Doctor in Theology, Provost of this College for nearly 18 years, and afterwards bishop of Carlisle for the same number of years. Who conferred on this College three hundred pounds for the use of the Poor Boys that they might not be compelled to leave the College after they had received the degree of Master in the faculty of Arts before the election of Scholars or at least before two years.<sup>1</sup> He gave also a basin with a little pitcher of silver: and some books which have been placed in the Library.

Henry Robinson, Fellow 1575, Principal of Edmund Hall 1576, Provost 1581, Bishop of Carlisle 1598. His brass is on the north side of the sanctuary in the College Chapel.

**20.** Translation of Saint Edward, King and Martyr, nine lessons.

His day is 18 March, q. v. He was first buried at Wareham, and later by Dunstan and Alfer transferred to Shaftesbury.

The Summer Solstice, according to all Sarum Kalendars. See pp. xxv and xxxii.

The longest day, according to Hampson, s. v., is really 22 June.

**22.** The festival of Saint Alban, martyr, nine lessons.

**23.** The festival of Saint Etheldreda, virgin, not martyr, three lessons with a Nocturn. It is the Vigil of Saint John Baptist.

Etheldreda was a princess of East Anglia. She was twice married, first to Tondbert, who gave her the isle of Ely as a dowry, and on his death to Egfrid who became king of Northumbria. She separated from him to become a nun and was eventually abbess of Ely, where she died in 679 and was buried. Ely Cathedral is dedicated to her and St. Peter.

For Nocturn see pp. xxii and xxxi; for Vigils see p. xxv.

**26.** Festival of Saints John and Paul, martyrs, double Invitatory, three lessons.

These saints are said to have been martyred under Julian the Apostate.

**28.** Festival of Saint Leo, pope and confessor, three lessons with Nocturn. It is the Vigil of the feast of Saint Peter and Paul.

This is the second pope of the name. His title is obliterated like those of the other popes, probably in Henry VIII's reign.

For Nocturn see pp. xxii and xxxi; for Vigils see p. xxv.

**30.** The Commemoration of Saint Paul, triple Invitatory (see p. xxii), nine

<sup>1</sup> A Taberdar was not eligible to a Fellowship (Scholarship) before he had taken his M.A. degree. A M.A. on the Foundation had to wait till a vacancy for a Fellowship took place, and it was for this interval that Robinson's benefaction provided.



lessons. Saint Peter and Saint Paul are said to have been martyred on the same day. To celebrate duly the memory of two so great saints, Gregory the Great appointed that the day on which they suffered should be kept in memory of Saint Peter, and the following day in memory of Saint Paul. (So Hampson, s.v. Paul, Commemoration of.)

For the rule at the bottom of p. 24 see p. xxxii.

**JULY.** The Egyptian days for July are the thirteenth and the twenty-second (St. Mary Magdalene); for Egyptian days see p. xiv; for length of calendar and lunar months see p. xiv; for length of day and night during the month see p. xxv.

4. Translation of St. Martin, bishop, the middle lessons are taken from the service of St. Peter and St. Paul, nine lessons.

As the Translation of Saint Martin falls within the Octave of St. Peter and Paul, the middle lessons at Mattins on this day are to be about the Apostles. See the Cambridge edition of the *Sarum Breviary*, III. 434-5.

6. Octave of the apostles Peter and Paul, triple Invitatory, nine lessons.

7. Translation of Saint Thomas Archbishop, double feast, nine lessons. This is smudged out in the Kalendar, probably in the reign of Henry VIII.

Hampson (s.v. Translation) quotes from Cott. MS. Claud. A. 11. fo. 87, 'Suche a day ye schal haue seynt Thomes day of Canterbyri. that day ye schal come to chyrch in worschep of god & seynt Thomas, for that day he was translated, that is to say, he was takyn vp of hys graue and hys bonyes layde in a schryne.'

The marginal note here is subsequent to the obliteration, and has been added by some one to indicate what had disappeared in the smudge.

The mention of the day at the bottom of the page as in any case to be observed has also been deleted and restored at a later time.

10. The festival of the seven brothers martyrs, double Invitatory, three lessons etc.

The etc. seems generally to have included the Responsorium *Haec est vera*,<sup>1</sup> and in some years a good deal more, see *Dir. Sac.*, p. 48. The etc. would be a direction to look at the Pye.

11. Translation of saint Benedict abbot, nine lessons.

*Sā* for *S'* as an abbreviation of *sancti* is unusual in this Kalendar. In the margin in a later hand and smudged is what may be 'omiss. sarum'. The omission may be in this Kalendar which does not add, as the *Sarum* Kalendars do, 'si non fuerint in Quadregesima' meaning that the Translation of Saint Benedict only had nine lessons, if his festival on March 21 and therefore falling in Lent had not in that year had nine lessons. Compare St. Cuthbert on 4 September.

14. Here begin the dog days, and continue till 5 September, where also their ending is mentioned in the Kalendar.

They are of Roman origin, see Horace Odes III. xiii. They are not always given the same period. Their character was supposed to be given them by the influence of Sirius, the Dog-star. See also p. xxv.

<sup>1</sup> 'Haec est vera fraternitas, quae nunquam potuit violari certamine, qui effuso sanguine secuti sunt Dominum. Contemnentes aulam regiam pervenerunt ad regna caelestia', from the Service In Natali Plurimorum Martyrum.



**July 15.** The Translation of Saint Swithin and his companions, bishops and confessors, nine lessons.

The Obitt of Mr Edward Hylton formerly fellow of this College his parents, his friends, his benefactors and all the faithful departed, who conferred on us the manor of tott baldyngton with its belongings to the value and other various benefits etc.

The words 'to the value' have a light line drawn through them in the original, the writer not having been able to ascertain the value.

Edward Hilton or Hylton, is found as a fellow of the College in 1502, and supplicated for the degree of B. D. 7 June, 1510. He seems to have been a great friend of Provost Rigg (1508-15), whom he succeeded as rector both of Blechingdon in 1507 and of St. Mildred, Bread-street, London, in 1515. He died in 1530, and was buried in the chancel of St. Mildred's. His will is as follows:—

Thys is the wyll of me Edwarde hilton preist and pson of Blechyndon in the County of Oxforde mayde and declaryde the vij<sup>th</sup> day of Octob<sup>r</sup> in the 3ere of our Lorde god M<sup>o</sup> CCCC xxx iij<sup>th</sup>. And in the xxv<sup>th</sup> 3ere of the reigne of our sovereyn L[orde] kyng henry the eight as coc[n]yng the disposicō[n] of the 3erly R[ent]s cōmyng and growyng out of the man<sup>r</sup> of Tot Baldyngton in the foyre seyde County of Oxforde In the holde of Joh<sup>n</sup> Wylmont The whiche rent is v<sup>th</sup> m<sup>c</sup> e<sup>u</sup>e yere payde by the seyde Joh<sup>n</sup> Wylmont out of the seyde man<sup>r</sup> of Tot Baldyngton fyrst I wyll that Joh<sup>n</sup> pantre Clerke and pves<sup>t</sup> of the quenys College in Oxforde and the felowes [e] scholars of the seyde College and their successo's for e<sup>u</sup>more with the seyde 3erly Rent of v<sup>th</sup> m<sup>c</sup> shall obfve and keype within the foreseyde quenys College in oxforde an Annisary or Obitt [the] xv<sup>th</sup> day of July for e<sup>u</sup>more for the sowle of the seyde Edward Hilton for the sowlys of his father and mother his frends and Benefacto's and for all Cristyne sowlys with placebo and Dirige<sup>1</sup> ou<sup>r</sup> nyght wyth Noyte of songe and masse of Requiem of the morowe also [with] Noyte of songe by on of the felowse of the seyde College and the seyde [p]veste and felows or [scolar]s and their successo's tohave yerly for e<sup>u</sup>more of the [seyde] yerly Rent of v<sup>th</sup> m<sup>c</sup> as heraft foloweth That is to sey The seyde pveste and his successo's tohave yerly beyng p<sup>s</sup>ent ij<sup>o</sup> E<sup>u</sup>e felowe or scolar beyng p<sup>s</sup>ent xij<sup>o</sup> E<sup>u</sup>e Chaplayne beyng p<sup>s</sup>ent vj<sup>o</sup> E<sup>u</sup>e Maist<sup>r</sup> of the Chylde beyng p<sup>s</sup>ent vj<sup>o</sup> E<sup>u</sup>e Chylde of the Tabarte<sup>2</sup> beyng p<sup>s</sup>ent iiij<sup>o</sup> E<sup>u</sup>e Clerke of the Chapell beyng p<sup>s</sup>ent iiij<sup>o</sup> E<sup>u</sup>e poyre Chylde<sup>3</sup> beyng p<sup>s</sup>ent ij<sup>o</sup> And also tohave in the hall for recreacō[n] our their Cōmun<sup>s</sup> iiij<sup>o</sup> and also in the sondays in lent in the hall for Recreacō[n] our their Cōmun<sup>s</sup> vj<sup>o</sup> viij<sup>o</sup><sup>4</sup>. And the Resydewe that remany<sup>s</sup> of the foirseide 3erly Rent of v<sup>th</sup> m<sup>c</sup> tobe distribute and disposyde to scolars and student<sup>s</sup> of and in the foirseide quenys College. In witneth wherof to thys my p<sup>s</sup>ent wyll of and in all and syngla<sup>d</sup> p<sup>m</sup>is<sup>d</sup> as is above expressede I the seyde Edwarde hilton hath putt to my seale and subscribi<sup>t</sup> my name The day and 3ere above rehersyde @ @.

I Edwarde hilton desyrys the pveste and scolars of the quenys College

<sup>1</sup> See notes 5, 6, p. 52.

<sup>2</sup> The gown worn by these B.A. scholars, as we should call them, whence in later days they were called Tabarders or Taberdars.

<sup>3</sup> These correspond to the undergraduate scholars.

<sup>4</sup> The first Sunday in Lent has continued a *domus* day to the present time.





in oxforde and their successo's to se and pvide that my Obit in Sancte Johñ porche within the pishe Churche of Warcuppe in Westm̃lande be obfvyde and keypyt yerly accordyng to my wyll theirow mayde and declaryde

p me Edwardū Hiltoñ  
manu ppria.

**July 17.** The festival of Saint Kenelm king and martyr, double Invitatory, three lessons, etc.

A king of the Mercians, who reared the abbey of Wynchecumbe, where he was buried.

The etc. here is, as usual, a reference to see more in the Pye, where would be found instructions to use, except for the three proper lessons for St. Kenelm, the special matters prescribed for use commonly In natali unius Martyris. See Cambridge edition of *Sarum Breviary*, II. 371. The proper lessons for St. Kenelm are ib. III. 497-502.

**18.** The festival of Saint Arnulph, bishop and martyr, three lessons, etc.

There are three Arnulfs Bishops who have saints' days in different Kalendars. The others have their festivals on 16 August and 19 September, but are not recorded in this Kalendar.

In the Pye the festum loci sometimes squeezes out St. Arnulph on this day. Etc. may refer to this or to the use in some years of the Cycle of the Capitulum Omnis pontifex<sup>1</sup> (the one in use In natali unius Martyris et Pontificis, see Cambridge edition of *Sarum Breviary*, II. 386).

For the sun in the lion see p. xxv.

The Obit of the lady Matilda formerly wife of Sir John de Handlo for whose souls we had the advowson of Enham with ten pounds of annual rent from the manor along with the land called Cifreslond.

The circumstances of this benefaction will appear in the notes on the obit of her husband Sir John de Handlo, under 5 August.

Cifreslond there appears as the land of John Siffride.

**20.** Festival of Saint Margaret virgin and martyr, nine lessons.

Her festival seems to have been one 'feriandum ab operibus feminarum'. The words indicating this seem to have slipped out in the note at the bottom of the page. If the feast were to be 'omnino tenendum', it should have been put before instead of after St. Mary Magdalene's Day.

**21.** Feast of Saint Praxedis, virgin not martyr, three lessons etc.

Etc. here, as usual, means 'look at the Pye', which would refer to the *Commune unius virginis non martyris*.

**24.** Festival of Saint Cristina, virgin and martyr, three lessons with a Nocturn. Vigil (of Saint James).

For Nocturn see p. xxii, and for feasts with nocturns, p. xxxi.

**26.** Festival of St. Anne, Mary's mother.

For the chronological questions involved in the occurrence of St. Anne's Day in this Calendar see p. xiii.

<sup>1</sup> Omnis pontifex ex hominibus assumptus pro hominibus constituitur in his quae sunt ad Deum: ut offerat dona et sacrificia pro peccatis.



**July 27.** Festival of the seven sleepers, martyrs, double Invitatory, three lessons.

They are said during a persecution, (of Decius?), to have fled from Ephesus to a cave where going to sleep in the year 251 they awoke in 446 (Hampson, s. v.).

**28.** Festival of St. Sampson, bishop and confessor, Memory of Saint Pantaleon. St. Sampson is said to have been Bishop of Dol.

Saint Pantaleon, whom St. Sampson ousted, is said to have been a physician, son of a senator of Nicomedia.

For Memory see p. xxiii.

Saint Sampson is in all the Canterbury Kalendars set out by Bishop in the *Bosworth Psalter*; he occurs in the metrical Kalendar printed from three MSS. by Hampson (i. 410), in the Exeter Kalendar (ib. 455), and in the French Kalendar (ib. 467); but he does not occur in the Normanno-Saxon one (ib. 428), nor in the Saxon one (ib. 441), so that his cult had not become universal in England before the Norman Conquest. There is a church in Guernsey dedicated to him (A. D. 1111).

**29.** Festival of the martyrs Felix, Simplicius, Faustinus and Beatrix, three lessons.

These four are said to have suffered under Diocletian at Rome (Hampson, s. v. Faustinus).

There were forty-six saints of the name of Felix.

Beatrix is said to have been strangled in prison (ib. s. v.).

**30.** Festival of Saints Abdon and Sennen, martyrs, Invitatory, three lessons, double Invitatory.

The scribe had omitted 'double' before 'three lessons', and repeats Invitatory, in supplying his omission.

These martyrs are said to have been Persian Princes (Hampson, s. v.).

Sennen is also called Sennes in some Kalendars.

**31.** Festival of Saint Germanus, bishop and confessor, three lessons.

This is the Bishop of Auxerre. We had the Bishop of Paris of the same name on 28 May. They were both popular saints in Paris. Another French Germanus is celebrated with Remigius and Vedastus on 1 October. There was a bishop of Capua of the same name whose day was 30 October, but this Kalendar leaves him out. Nor does it mention two commemorated in November, one on the third, and one on the twelfth, though it has a fourth Germanus on 2 May.

**AUGUST.** The Egyptian days in August are the first, Saint Peter ad vincula, and the thirtieth, Saints Felix and Adauctus.

For the days of the calendar and lunar months see p. xiv. For the Egyptian days see p. xiv; and for the hours of day and night see p. xxv.

**1.** The festival at the chains of Saint Peter, nine lessons, Memory of the Machabee martyrs.

The chains are those with which Herod bound Peter at Jerusalem. The festival was instituted according to Durandus (VII. xix) by the wife of Theodosius II to replace the festival held on this day in honour of Augustus's triumph over Antony and Cleopatra.



The Maccabee brothers, for whom see 2 Macc. vii, and the Holy Innocents and perhaps St. John Baptist are the only non-Christian Saints who have festivals.

The festival is called indifferently *Ad vincula S. Petri*, and *S. Petri ad vincula*.

The Obit of Mr Ralph Hamsterley, his parents and benefactors, for whose souls we and our successors are bound for ever to have obsequies on the first day of August with a mass to be celebrated on the following day by a fellow unless there be urgent cause, for a certain sum of money which he gave for the use of that college of yours.

Hamsterley was fellow of Merton College 1476, Junior Proctor 1481, Principal of St. Alban Hall and Master of University College in 1509. He was a benefactor to Merton and to University College, and was buried with a monument in Merton College chapel after his death 4 Aug. 1518. His monument is in Queen's College chapel with the inscription 'Orate pro anima Mri Radulphi Hamsterley quondam Magistri Collegii Universitatis, cujus obitus in perpetuum erit in isto Collegio in festo S. Petri ad vincula. Cujus aie propitiatur Deus.' Hamsterley's Mastership seems to have been a period of constant dissension, and he perhaps had to look outside his new College for the amenities of social life. His Obit at University College was 'in crastino sanctissimae Trinitatis'.

**Aug. 2.** Festival of Saint Stephen pope and martyr, three lessons etc.

'Pope' is as usual obliterated.

He died 2 August A.D. 257. The festival was instituted by Gregory VII in the eleventh century.

etc. seems from the Pye here to mean double Invitatory and the Chapter *Omnis Pontifex*, the regular Chapter for a martyred pontiff.<sup>1</sup>

**3.** The discovery of Saint Stephen protomartyr, nine lessons.

The bones of Saint Stephen are said to have been found by Lucian of Jerusalem in 416 (Hampson, s.v.). The festival of his death is 26 December.

**5.** The festival of Saint Oswald King and martyr, double Invitatory, three lessons, etc.

For etc. see p. 51. Oswald was king of Northumbria who defeated Ceadwalla but was slain by Penda. His head is in St. Cuthbert's coffin at Durham.

Obit of Sir John de Handlo knight who gave us tenements in Knights Enham with the advowson of the church. His wife's Obit is on 18 July, 'die s̄ci Arnulphi.'

The principal documents connected with Sir John Handlo's benefactions are as follows:—

(1) *Hec indent'a facta in nobile uirum dñm Ioh'em de handlo dñm de Borstall' Militē ex vna pte & P'pōitū ac scolares aule Regine in Oxon' ex alt'a manifeste testatur qd' cū idem dñs . . . . . p salute anime sue nobis & successoribz nñis . . . dederit qcesserit ac confirmauit vnū mesuagiū . vnū molendinū aquaticū . viginti acras t're . decem acras prati in Enhm' Milit' & decem libras annui redditus cū ptin' . de Mañio de Enhm' Milit' ac eciam aduocacōne eccl'e eiusdem ville in Com' Suth' integre quiete et libere in perpetuū possidenda. Nos dicti prepositus & scolares . . . proinde concedim⁹ . . . . . ad inueniend' ppetuis temporibus tres capellanos uite laudabilis & honeste pro salubri statu dicti dñi Joh'is dum vixit & pro anima ip'ius cū*

<sup>1</sup> See n. 1, p. 81.



mig<sup>u</sup>erit ab hac luce & p animabz dñe Matild' quondā vxoris sue oīm parentū liberorū q3 suorū . nec nō pro animabz bone memorie dñi Edwardi nup Reg' . angl' . pñs dñi nñ Reg' modo supstis ac eciam Hugonis le Despens' senioris & oīm fidelīū defunctorū celebraturos diuina ac in forma que sequitur ordinandos . . . . . pro anima dicte dñe Matild' die scī Arnulphi Epī & Martyris . . . . . Dat Oxon in aula nra p̄dicta die Iouis p̄xima post fm̄ scī Gregorī in mart'. Anno Regni regis Edwardi t'cii & 9questii decimo nono.

(2) Sciant om̄s tam p̄sentes q̄ futuri qd' ego Ioh'es de Handlo Miles Dñs de Borstall' p salute aie mee & Matildis nup vx̄is mee liborū ac parentū nrorū nec nō p aiabz dñi Edwardi nup Regis Anglie Pñs dñi Regis nūc<sup>1</sup> Hugonis le despens' senior' et oīm fidelīū defūctorū dedi concessi & hē p̄senti Carta mea 9firmaui p̄posito & scolaribz Aule Regine Oxon' vnū Mesuagiū vnū molendinū aquaticum viginti acras t're decem acras p̄ti in Enhm̄ Militē & decē lib'tas annui Redditus cū ptinenc' de man'io de Enhm̄ Milit' & aduocacōm Eccleie eiusdē ville in com. Suth'mpt' in adiutorīū fundacōnis Aule p̄dcē . . . . . Dat' apd' Borstall' die Iouis p̄ximi post festum scī Gregor'. Anno regni Regis Edwardi t'cii post Conquest' Decimo nono.

(3) Memorandū qd̄ Wills de Ideshale & Iohis le Bruyn executores testamēt' Nobilis viri dñi Iohis de Handlo nōie suo & aliorū executorū testamēt' p̄dcī libauerūt dñō Robto de Eglesfeld' p̄pōit aule Regine Oxon . munimēta subscript' videlicet vnam cartā Iohis Siffride fact' Alicie vptheuill de tēn in Enhm̄ militis & vnam cartā dcē Alicie fact' Michaeli de Anne de eisb̄ & vnā cartā eiusdē Michis fact' dñō Iohi de Handlo de eisdm̄ & vnū scriptū quiet' clamantē p̄sone de penytōn de eisdm̄ tēn & vnū scriptū Iohis Siffride de bonis & catall' ibidm̄ existentē fact' alicie vptheuill & vnū scriptū Michis de Anne de bonis & catall' ibidm̄ fact' Iohi de Handlo Et Etiam vnū finē in cuḃ Regis leuatū de decem libratē Redd̄ in Enhm̄ Milit' concessis dñō Iohi de Handlo p Rogm̄ de Calstone . Et ptem vnā altius finis in cuḃ Reg' leuat' de aduocacōe Eccleie de Enhm̄ vnde in p̄dcē dñm Robtū & executores p̄dcōs fact' est hec indent'a sigill' eorū altium<sup>2</sup> consignat' . penultio die Ianuad Anno Regni Regis Edwardi tercij post conquestū vicesimo Primo.

This is one of the obits written by the original scribe of the Kalendar.

**Aug. 6.** The festival of Saint Sixtus, Felicissimus, Agapitus, martyrs, three lessons, &c.

Sixtus is the second pope of the name, an Athenian philosopher, it is said, who turned Christian. The others were his deacons and suffered with him.

There is another Agapitus commemorated in this Kalendar on 18 August. There are two others found in some other Kalendars.

In the later Pye these Saints are generally ousted by the Transfiguration, which was made of universal obligation by Pope Calixtus III in 1457, after the writing of this Kalendar.

etc. here seems from *Dir. Sac.*, p. 401 n. a-b, and p. 550 n. a-b, to mean double Invitatory.

<sup>1</sup> The scribe may have written nūc (nunc) by mistake for finō (necnon).

<sup>2</sup> The scribe seems to have thought altium to be the plural of altius in the previous line. It should be alterorum. Observe that in this document Eglesfield is called provost.





**Aug. 7.** Festival of Saint Donatus bishop and martyr, three lessons, etc. Donatus is said to have been bishop of Arezzo. There are two other Saints of the name commemorated in other Kalendars.

In the Pye Saint Donatus is almost completely obliterated by the Name of Jesus, a festival of fifteenth-century invention, curiously retained in the English Prayer Book Kalendar.

**8.** Festival of Saint Ciriacus and his companions, martyrs, double Invitatory, three lessons.

This is the festival of their translation. The martyrdom, not commemorated in this Kalendar, occurs in some Kalendars on 16 March.

**9.** The festival of Saint Romanus martyr, three lessons with Nocturn. Vigil (of Saint Laurence).

This Romanus is said to have been a Roman knight, martyred under Decius. Below 23 October we have the Archbishop of Rouen. Another Romanus, not commemorated in this Kalendar, appears in some others under 31 March.

St. Laurence is the only Saint (except B. V. M.) not an Apostle whose day is honoured with a Vigil. See Introduction, p. xxv.

**10.** Festival of Saint Laurence, martyr, triple Invitatory, three lessons.

Laurence is sometimes called a 'levite' or deacon, or archdeacon. Saint Augustine has a Sermon 'Per Natalem Sancti martyris Laurentii'.

Obit of Mr John de hothum from whom we had tenements otherwise called Glatton's and Wylby's and a great sum of money.

The sum of money is perhaps referred to in the receipts of the Long Roll for 1361-2 (see p. 68):—

Donata Iī p aīabz Iohnis de hothum pēt suoz & Willi mushm̄ xxix Ij  
xvj s xj dī ob q̄r.

His Brass and a window with St. Laurence in it is in Chinnor Church, of which he was Rector:—

'Hic iacet Magister Iohānes hotham Magist' in theologia Quondam  
Rector ecclesie de Chynnore qui obiit in festo sancti Laurencij anno dñi  
M<sup>o</sup> CCC<sup>o</sup> lx<sup>o</sup> primo cui<sup>9</sup> aīe ppicietur deus.'

In a Newenham charter in the College Archives property is transferred to 'Ioh. de Hothum pson eccl. de Chynnore, com. Oxon, Hen. de Witfeld de com. Dev. clicis', two fellows of the College by the context, as feoffees.

His connexion with Chinnor explains some entries in the Computi of expenses of journeys to that place. He was provost from 1350 to 1360. See p. 67.

The following is the conveyance of Glatton and Wylby (to be distinguished from Willoughby Hall) to Henry Whitfield probably as feoffee of the College. John de Hotham probably provided the money.

Sciānt p̄sentes & futuri qđ nos Iohes Crouk & Thomas le Latoner de  
Oxon dedimus concessim<sup>9</sup> & hac p̄senti carta n̄ra indentata confirmauim<sup>9</sup>  
Magrō Henrico de Whytefeldy clico duo Mesuagia cū eoꝝ p̄tīn in Oxon in  
poch s̄ci Petri in Oriente coniunctim situata int̄ tēn Abbatis & Conuent<sup>9</sup> de  
Oseneya ex pte vna & tēn quondam Walfi atte-Huthebrugg ex pte alia quoz  
duoz Mesuagioꝝ vnū quondam fuit Nichi de Glatton & aliud Mesuagium



quondam fuit Alani de Kylyngworth quod quondam vocabat<sup>r</sup> Wylbyes Court Hēnðī ē tenendī p̄dēā duo Mesuagia cū eoꝝ p̄tīn p̄fato Mag<sup>r</sup>o Henrico ē heredibz suis ac suis assignatis de capitalibz dñis feodī illoꝝ p̄ sūicia inde debita ē de iure consueta imppetuū. Reddendo inde annuatim nob̄ p̄dēis Iohī ē Thome heredibz ē assignatis n̄ris viginti ē vnū solidū argenti ad quatuor anni t̄m̄os videlicet ad festa s̄cī Thome aplī Annunciacoīs be Marie virginis Natīuitatis s̄cī Iohis Baptē ē s̄cī Michis p̄ equales porcōnes Et si contingat p̄dēū redditū ad aliquem t̄m̄inū p̄dēū in toto v̄l in p̄te aretro exis̄te vult ē concedit p̄dēū Mag<sup>r</sup>o Hēnð p̄ se heredibz ē assignis suis qd̄ tunc b̄n liceat p̄fatis Iohī ē Thome heredibz eoꝝ ē eoꝝ assignatis p̄dēā duo Mesuagia ingredi ē in eisdem ac in qualibet p̄te eoꝝdem distringē ē districcōnes penes se retinere quousqz de dēō redditu ē de arreragiis eiusdem sibi plenā fuit satisfactū. Et si sufficiens districtio p̄ p̄dēō redditu in p̄dēis tēn̄ post qm̄ dēū redditus [vel] aliqua pars eiusdem p̄ vnū annū integrum aretro fore contigit non inueniat<sup>r</sup> extunc b̄n liceat p̄fatis Iohī ē Thome heredibz eoꝝ ē eoꝝ assignatis p̄dēā duo Mesuagia cū eoꝝ p̄tīn ingredi ē in manus suas reseisire ē retinere quousqz de dēō redditu ē de arreragiis eiusdem sibi plenā fuit satisfactū Et nos p̄dēū Iohes ē Thomas ē heredes n̄rī p̄dēā duo Mesuagia cū eoꝝ p̄tīn p̄fato Mag<sup>r</sup>o Hēnð ē heredibz suis ac suis assignatis contra omēs gentes Warantiabim<sup>9</sup> imppetuū. In cuius rei testimoniū tam nos p̄dēū Iohes ē Thomas qm̄ p̄dēūs Mag<sup>r</sup>o Hēnð huic carte indentate sigilla n̄rā āl̄n̄atim apposui<sup>9</sup> Hiis testibz Ricō de Wodehay tunc Maiore ville Oxōn Iohē de Wyndesore ē Thoma de Couele tunc Balliuis eiusdem ville Iohē de Stodle Iohē de Bedefordī Iohē de Hertwell Iohē de Benhū Willo le Hunte Nicho de Heigherbury Iohē de Norh̄m̄ptōn clico ē aliis . . Da<sup>r</sup> apud Oxōn primo die f̄febr Anno regni Regis Edwardi t̄cij post conquestum tricesimo septimo.

**Aug. 11.** Festival of Saint Tyburchius, martyr, double Invitatory, three lessons etc.

In the later Pye the services in the Octave of the Festival Nominis Jesu, have ousted all but a bare 'Memory' of Saint Tyburchius.

**13.** Festival of Saint Ypolitus and his companions, martyrs, double Invitatory, three lessons.

Ypolitus or Hippolytus and nineteen of his family, are said to have been martyred at Rome under Decius. In the legends regarding him he gets mixed up with Phædra's son-in-law (Ovid, *Metam.* xv. 524) and is said to have been dragged to death by wild horses.

**14.** Festival of Saint Eusebius, presbyter and confessor, three lessons with a Nocturn. Vigil.

This was the presbyter who condemned the Arianism of the emperor Constantine and of pope Liberius, who was shut up in prison, where he died.

Besides this Eusebius there was, of course, also the Ecclesiastical historian, bishop of Samosata, and at least five others of the same name, none of whom are commemorated in this Kalendar.

For Nocturn see p. xxii; for feasts with Nocturns see p. xxxi.

**15.** Assumption of blessed Mary, double feast, nine lessons.

The festival is said to have been originally appointed by Pope Damasus about 364.



The festival of St. John the Evangelist on 27 December is sometimes called *Assumptio Sancti Iohannis Evangelistæ*, and Ascension Day is sometimes called *Assumptio Christi* or *Domini*.

The Obit of the lady Philippa formerly Queen of England our foundress.

The date is added by a quite modern hand.

The Queen's interventions on behalf of the College were incessant during her life. As a sample the following grant of twenty marks a year may be cited :—

Phe p' la gte de dieu Reine Dengleſtre Dame Dirlande & Duchesse Daquit : A touz ceux q' cestes lres vront salut. Sachez nous de nre g'ce especiale & p' laffection q' nous auoms a noz chs en dieu puost & escolers de nre sale Doxenford qest pprement de nre fundacion lour auoir gntez p' assent de nre conseil vne annuelte de vynt marcs p' an en eide de lour sustenance. A auoir & receuoir a la feste de la seint Michel pscheniement auenir & ensi dan en an a la dite feste p' les meins de nre Resceueur a Richemund qy p' temps s'ra ~ tanqz nous eioms autrement ordeinez p' lour dite sustenance ou q' nous lour eioms auancez & eidez dautre chose en autre place de celle value ou degreindre. En tesmoignance de queu chose nous auoms fait faire cestes noz lres patentes. Don' deuant Caloys le quint iour de Juyl. lan du regne nre Isch seignr le Roi Dengleſtre vyntisme primer.

[Her seal attached.]

Edward III died 21 June 1377. The marginal note by a later hand, who perhaps also added the 'consortisque', is therefore wrong.

For the notes at the bottom of p. 30 see p. xxxii.

**Aug. 17.** Octave of Saint Laurence, Mass in the chapter.

The Octave of St. Laurence falling in the Octave of the Assumption, the mass commemorating him is to be said in the chapter, and in the highest mass of the day there is to be no commemoration of the Octave of St. Laurence (*Dir. Sac.* 551).

For *missa in capitulo* see p. xxiv.

**18.** Festival of Saint Agapitus, Memory only.

See note on 6 August.

The importance of the Assumption ousts the services for the Saints' days during the octave, only permitting a Memory of the Saint on his festival.

For sun in the virgin see p. xxv.

**19.** The Festival of Saint Magnus, martyr, Memory only.

Saint Magnus was a Cappadocian martyr under Aurelian.

See note on Aug. 18.

**20.** The Obit of Mr Roland Richardson formerly vicar of Burgh under Staynsemore from whom we had two tenements in Dudcote. Also the obit of Sir Henry Rudde formerly vicar of Spersolt who gave us twenty pounds for the ceiling of Holy Cross.

The College possesses the deeds by which the Didcot property was acquired. After several changes it passed from John Wyse Thomas Wheler and Richard Rycote to Roland Richardson and John Pereson. It is described as 'vnū mesuagiū & decem acras terā arabilis ac vnam acd̄ praet̄ cum omibz suis ptiā iad̄ in villa & in



campis de Dudcote in Com Berk'. Later John Pereson transferred the property to the College as the following deed shows. The phrase 'ex dono et concessione Iohannis Wyse' does not disprove the statement of the Kalendar that Roland Richardson was the donor, as it is used in the previous transfers of other people:—

Sciāt pntes & futuri q ego Iohes Peresōn clic<sup>o</sup> dedi cōcessi & hac pnti carta mea cōfirmaui Christofero Baynbrygg<sup>o</sup> pposito aule regine i oxōn ac scolaribz eiusdē Aule oīa terras & tēnt mea reddi<sup>t</sup> Reūd & fuid cū oibz eoꝝ ptiū in Dudcote & Appylforð i Com Berk que nup hūi cōiuncti cū Rollando Richardsōn iā defūct nobis hereditibz & assignat nris ex dono & cōcessione Iohis Wyse nup de Esthenreth<sup>1</sup> i Com p̄dict seū Hndt & tenend. Oīa p̄dict terras & tēnt reddi<sup>t</sup> reūd & fuid cū oibz eoꝝ ptiū p̄fat pposito & scolaribz aule p̄dict & successoribz suis imppetuū de capit dñis feodh iiii p fūicia inde debi<sup>t</sup> & de Iure cōsue<sup>t</sup> Et ego v<sup>o</sup> p̄dict Iohes Peresōn & heredi mei oīa p̄dict terras & tenemēt reddi<sup>t</sup> reūd & fuid cū oibz eoꝝ ptiū p̄fat pposito & scolaribz & successoribz suis cōi oēs gentes Warantijabini<sup>o</sup> & ippetuū defendem<sup>o</sup> p pnt In c<sup>o</sup> rei testimo<sup>o</sup> huic pnti carte mee sigillū meū apposui Hiis testibz Oliuero Hide Willmo Dogett Iohē Fetyplace Thoma Hamptōn & Iohē Pusey cū multē aliis Dat ap<sup>d</sup> Dudcote decimo nono die Iulij Anno Regni regē Henrici septi post cōquestū sexto decimo.

Two Rudds, George and Ralph, the latter afterwards Principal of Edmund Hall, were fellows of the College in the first half of the sixteenth century, but I do not find any Henry Rudd a member of the College. His benefaction may have been for a baldachino over an altar of the Holy Cross in the College Chapel, or for ceiling Holy Rood Church at Southampton.

**22.** Octave of (the Assumption of) Saint Mary, nine lessons, triple Invitatory.

This was also Symphorianus' day, and the first day of Autumn. See Rule at end of March. The superior importance of the Assumption ousts him.

**23.** Festival of Saint Thimotheus and Apollinaris, martyrs, three lessons with Nocturn.

A Timothy was commemorated with Symphorianus on Aug. 22; and there were at least three others, all of whom except this one are ignored in this Kalendar.

For Nocturn see p. xxii; for feasts with Nocturns see p. xxxi.

**24.** Festival of St. Bartholomew, apostle, double feast, nine lessons. Memory of St. Owen.

'This was Dado, or Ouen, bp. of Rouen (640-683), to whom the great church at Rouen is dedicated.

For Memory see p. xxiii.

**27.** Festival of St. Ruphus, martyr, double Invitatory, three lessons. Rufus is said to have been a martyr at Capua.

Obit of Sir Robert Parvyng knight for whose soul the lady Isabella his wife gave us a hundred marks for buying the advowson of the church of Neubold Pacy.

The documents follow by which the King grants permission to the Prior and Convent of Nostell to assign the advowson to the College, and the Prior and

<sup>1</sup> East Hendred.





Convent effect the assignment. The deeds do not refer to Lady Parvyng's benefaction which enabled the assignment to take place:—

(1) [E]dwardus dei grā Rex Angl̃ & Frañ & Dominus Hibnie Omibz ad quos p̃sentes lit̃e p̃ueh̃int salutem. Sciatis qđ de grā nr̃a sp̃ali & ad requisit̃em Philippe Regine Angl̃ Consortis nr̃e carissime concessimus & licenciam dedimus p̃ nobis & heredibz nr̃is q̃ntum in nobis est dīcis nob̃ in xpo . . . Priori & Conuentui sc̃i Oswaldi de Nostell qđ ip̃i aduocacōem eccl̃ie de Neubold Pacy in Comitatu War̃ quam aduocacōem iđem Prior & Conuentus a tempore quo non extat memoria semp̃ . . . . . in puram & p̃petuam elemosinam tenuerunt vt dicit̃ : dare possint & assignare dīcis nobis in xpo . . . Preposito & scolaribz aule scolarium d̃cē Consortis nr̃e de Oxōñ h̃end̃ & tenend̃ sibi & successoribz suis in puram & p̃petuam elemosinam imp̃petuum. Et eisdem Preposito & scolaribz qđ ip̃i aduocacōem p̃dcām a p̃dc̃is Priore & Conuentu in puram & p̃petuam elemosinam recipe & eccl̃iam illam appropriare & eam appropriatam in p̃prios vsus tenere possint eisdem Preposito & scolaribz & eor̃ successoribz imp̃petuum tenore p̃sencium similit̃ licenciam dedimus sp̃alem Volentes insup̃ p̃fatis Preposito & scolaribz gr̃am fac̃ ampliore concessimus eis p̃ nob̃ & heredibz nr̃is q̃ntum in nobis est qđ si ip̃i d̃cām eccl̃iam appropriare non curaũnt tunc ip̃i . . . . . escambiū cum aduocacōe cuiusdam al̃ius eccl̃ie siue de nob̃ teneat̃ in capite siue de alio fac̃ & escambio huiusmodi . . . . . tam eisdem Preposito & scolaribz qđ ip̃i eccl̃iam illam appropriare & eam in p̃prios vsus sibi & successoribz suis in forma p̃dcā tenere q̃m illis cum quibz huiusmodi escambium fieri continget qđ ip̃i d̃cām aduocacōem p̃dcē eccl̃ie de Neubold̃ Pacy a p̃fatis Preposito & scolaribz recipe & eam appropriare ad eandem eccl̃iam sic appropriatam in p̃prios vsus sibi & successoribz suis tenere possint imp̃petuum similit̃ licenciam p̃ p̃sentes dedimus sp̃alem. Statuto de tr̃is & tenementis ad manum mortuam non ponend̃ edito non obstante. Nolentes qđ d̃c̃i Prior & Conuentus de Sc̃o Oswaldo vel eor̃ successores aut p̃fati Prepositus & scolares seu successores sui vel illi cum quibz d̃c̃m escambium sic fiet rōne eiusdem escambij vel statuti p̃dc̃i seu p̃ eo qđ d̃c̃a aduocacio in huiusmodi escambium p̃ ip̃os Prepositum & scolares recipiend̃ de nobis teneat̃ : p̃ nos vel heredes nr̃os seu Ministros nr̃os quoscumqz occōnent̃ molestent̃ aliquo seu g̃uent̃. In cuius rei testimonium has l̃ras nr̃as fieri fecimus patentes. Teste me ip̃o apud Westmonast̃ium vicesimo die Aprilis anno regni nr̃i Angl̃ decimo octauo regni vero nr̃i ffrañd̃ quinto.

(2) Sciant p̃sentes & futuri qđ nos . . Prior sancti Oswaldi de Nostel & eiusdem loci Conuentus vnanimi assensu & consensu totius Capituli nr̃i dedim̃ concessimus & hac p̃senti carta nr̃a confirmauim̃ dīcis nobis in xpo . . Preposito & scolaribz Aule Regine Oxonie aduocacōem eccl̃ie de Neubold̃ Pacy in Com̃ War̃ cum gleba iuribz & pt̃ñ suis quibuscumqz absqz villo retenemento . h̃end̃ & tenend̃ eisdem Preposito & scolaribz & successoribz suis Prepositis & scolaribz aule p̃dcē & eor̃ assigñ de capitalibz d̃nis feodi illius p̃ luicia inde debita & consueta imp̃petuā. Et nos vero p̃dc̃i Prior & Conuentus & successores nr̃i p̃fatis Preposito & scolaribz & successoribz suis p̃dc̃is & eor̃ assigñ p̃dcām aduocacōem cum gleba & omibz iuribz suis sicut p̃dc̃m est cont̃ om̃es gentes Warantzabimus imp̃petuā In cuius rei testimoniu sigillū nr̃m cōē p̃sentibz est appensum Hiis testibz d̃nis Robto de Sadyngtōn tunc Cancellario Angl̃ . Ricō de Wylughby Iustiō de Banco Militibz :



Magrō Iohē de Thoresby tunc Custode rotuloꝝ Cancellarie dñi nñ Regis .  
 Ricō de la Pole . Iohē de Moubay . Willo de Nottōn Iohē de Holanð ꝥ  
 aliis. Daꝛ in Capitulo nꝛo decimo die Aprilis anno regni dñi dñi nñ Regis  
 Edwardi ꝑij post conquestum videt Angl decimo octauo regni vero sui  
 ffrancie quinto.

[Seal attached.]

**Aug. 28.** Festival of Saint Augustine, bishop and doctor, double feast in the church, nine lessons.

This is the great Augustine, bishop of Hippo, with Ambrose, Gregory, and Jerome, doctor of the Latin church.

The 'in ecclesia' should probably have come after 'doct.', as in the case of St. Ambrose on 4 April, which see.

**29.** Beheading of Saint John Baptist, nine lessons. Memory of Saint Sabina. Sabina's festival was older but ousted by the Baptist. She is said to have been a widow, martyred at Rome in the second century.

For Memory see p. xxiii.

**30.** Festival of Saint Felix and Adauctus, martyrs, double Invitatory, three lessons.

Said to have been martyred at Rome under Diocletian and Maximian.

Adauctus is also written Audactus.

**31.** Festival of Saint Cuthburga, virgin, not martyr, double Invitatory, three lessons.

Said to have been Sister of Ina, King of the West Saxons.

**SEPTEMBER.** The Egyptian days in September are the third and the twenty-first (St. Matthew's Day).

For Egyptian days see p. xiv. For the length of the calendar and lunar month see p. xiv. For the length of day and night during the month see p. xxv.

**1.** Festival of Saint Giles, abbot, nine lessons, Memory of Saint Priscus martyr.

Giles was abbot of Arles about 700.

Priscus is said to have been one of the 72 disciples. In the West he was ousted by Saint Giles, a very popular saint.

For Memory see p. xxiii.

**4.** Translation of Saint Cuthbert, bishop, nine lessons, unless it was in Lent, in that case three lessons.

Cuthbert was bishop of Lindisfarne 687. His festival is on Mar. 20.

This instruction means that St. Cuthbert is to have nine lessons unless he has had them on his festival in Lent. In that case according to the Pye (*Dir. Sac.* 108, 330, 482, 553) he was to have double Invitatory as well as three lessons.

The festival in March, if it fell in Passiontide, was altogether put off till Sept. 4.

**5.** Festival of Saint Bertinus abbot, three lessons with a Nocturn. Here end the dog-days.

His translation, commemorated on June 16, is not mentioned in this Kalendar.

For Nocturn see p. xxii; for feasts with Nocturns see p. xxxi.

For the Dog Days see p. xxvii.



**Sept. 8.** Birth of Saint Mary, double feast, nine lessons.

This festival was instituted by Pope Sergius in 695 because a man heard angels singing in heaven, who told him it was because of the birth of the virgin. The Octave was added in 1244 by Innocent IV.

**9.** The festival of Saint Gorgonius, martyr. Memory only.

Gorgonius is said to have been martyred with Dorotheus in Nicomedia under Diocletian. He is sometimes associated on this day with Audomarus (Omer), who however belonged to the seventh century.

The greatness of the festival of Saint Mary within whose octave this day falls would always oust Gorgonius.

**10.** The Obit of Sir Robert Achard knight formerly lord of Spersholt and of Agnes his wife for whose souls we had the church of Spersholt.

This obit is exceptionally written in the margin. The scribe finding a note here may have misunderstood the place where he should insert it. The words after 'sue' are a later insertion.

The deaths of Sir Robert and Lady Achard are referred to in the Long Rolls of 1353-5 and 1358-9 as follows:—

1353-5 'Iṛ p q̄tuor equis Mense Octobr̄ vsus spsholt̄ ad sepulturā Dñi Robti Achard .ij. σ Iṛ p quatuor equis vsus spsholt̄ Mense febr̄ p possessione ecclie capienḡ .xx. ḡi.'

This would make his death fall in Oct. 1353.

1358-9. Itm̄ p equo ad M. Iohm̄ gildeñ vsu<sup>o</sup> spch̄ ad sepult'am dñe achard xij ḡi

The following is an extract, concerning the advowson of Sparsholt, from Letters patent, 15 May, 16 Edw. III:—

'qḡi est ad dampnum & p̄iudiciū nrm̄ & non alioz si concedamus Robto Achard Militi qḡi ipe aduocacōem ecclie de Spersholt̄ que de nob̄ tenet' in capite dare possit & concedere dñcis nobis in xp̄o . . Preposito & scolaribz Aule Regine Oxonie hēnḡi & tenenḡi sibi & successoribz suis Prepositis scolaribz Aule p̄dcē imppetuum in tanto,' etc.

The receipt of Achard for ten of the twenty marks to be paid him by Eglesfield runs as follows:—

Pateat vñiūsis p̄ p̄sentes qḡi ego Robtus Achard Miles recepi de Robto de Eglesfeld clico decem Marcas s̄lingoz p̄ man<sup>o</sup> Magr̄i Willi de Polmorua in partem soluḡōnis denarioz michi debitoz pro aduocacōe ecclie de Spersholt̄ De quibz quidem decem Marcis fateor me fore pacatū et p̄dc̄m Robtm̄ de Eglesfeldḡi heredes & executores suos inde fore quietos p̄ p̄sentes. In cui<sup>o</sup> rei testimoniuḡ p̄sentibz sigillu meū apposui. Daṛ apud Aldermanston quarto die Iulij Anno regni Reḡ Edwardi ꝑcij post conquestū Anglie videt̄ decimo nono . firanḡ vero sexto.

His receipt for the remaining ten marks follows:—

Pateat vñiūsis p̄ p̄sentes qḡi ego Robtus Achard Miles recepi de dñō Robto de Eglesfeldḡi Clerico p̄ manus Magistri Willi de Cundale decem



Marcas sterlingoꝝ in perpacaōem oīm denarioꝝ michi p eundem dñm Robtum debitoꝝ p aduocaōe ecclie de Spersholē tam p recogniōem in cōi Banco michi factam qm p aliam viam qualemcuq. De quibz quidem decem Marcis fateor me fore pacatum & p dē dñm Robtum de Eglesfelde heredes & executores suos inde fore quietos p p̄sentes In cuiꝝ rei testimoniū p̄sentibz sigillum meū apposui Daꝛ apud Aldermanston tricesimo primo die Ianuarij Anno Regni Regis Edwardi tciij post conquestum . videlicet Angl̄ vicesimo & ffranð sexto.

Polmorua and Cundale were two of the original twelve fellows of the College.

**Sept. 11.** Festival of Saint Prothus and Jacinctus martyrs. Memory.

They are said to have been martyred in Rome about 256.

Only a Memory of them is kept for the same reason as in the case of Gorgonius on the 9th.

**14.** The Exaltation of the Holy Cross. The middle lessons about the Martyrs Cornelius and Cy(prian).

To be distinguished from the Invention or Finding of the Cross kept 3 May, which see. This is said to commemorate the setting up in Jerusalem by the Emperor Heraclius of the true cross which he had recovered from Cosroes king of Persia.

Cornelius was a pope, and Cyprian the well-known bishop of Carthage.

The scribe may have stopped at Cy, thinking there was a mistake, as a Cyprian is commemorated below on Sept. 26 with Justina, but the two are different.

As the Exaltation of the Holy Cross was a festival with nine lessons, and as it had ousted Saint Cornelius and Cyprian, the fourth, fifth, and sixth (the middle) lessons at Mattins were about the ousted martyrs. See p. xxii.

**15.** The feast of relics according to the use of Sarum, double feast, Octave of St. Mary, nine lessons, double Invitatory.

This Kalendar preserves the older date on which the Feast of Relics was observed at Sarum. It had been transferred to this date by Bp. Jocelin (1142-84) from some previous date unknown (Frere, *Use of Sarum*, II. xx. n. 2). The Octave of the Nativity of St. Mary, which falls on the same day, was made a solemn day in 1252, and the Feast of Relics was transferred to the Sunday after July 7 in 1319 to prevent the two solemnities clashing. Mr. Bannister is of opinion that it is therefore quite certain that the Sarum Kalendar from which this was copied was written between 1252 and 1319.

It is found here in the Kalendar of University College, and in a Kalendar in Caius College, Cambridge (MS. Gonv. Cai. 141). In the Oriel Kalendar 'festum reliquiarum' is given on 8 July.

The Obit of Mr Roland Byrns formerly Provost of the Queen's Hall who gave to the aforesaid Hall ten pounds for the great chest with a silver piece and a gilded nut Also he built two studies in stone and a ceiling in the Provost's chamber Also he gave for the repair of the library to the value of forty pounds Also he gave to the said Hall his books with the equipment of his whole chamber with many other good things.

The note in the margin was either a direction to the scribe, or to call attention to the obit.





Byrys appears for the first time in the Compotus of 1400-1, 'I? p cōis Rolland Byris in p<sup>o</sup> aduētū suo—x d.' He was probably then pauper puer. He is described as 'dominus', i. e. B.A., amongst the 'servientes' in 1407-8 in the position usually given to the Capellani. In 1411-12, 'magister.' In 1413-14 he is still 'magister' amongst the 'servientes' but also appears amongst the Socii. He remains Socius until 1426, when he became Provost. He ceased to be Provost in 1432. He was, so far as we can tell from the surviving Compoti, Camerarius 1413-14, Thesaurarius 1415-19, 1420-1, 1425-6. A note to the Compotus of 1436-7 states that Magister T. Egilsfeld prepositus 'solu' de bōis M. roulādi birē q'nāi ppo<sup>a</sup> ad repaō lib'rie p'dicē—vj li xvj s. x d. ob.'

The cocoa-nut mounted in silver<sup>1</sup>, used by the Provost in Hall, is perhaps the 'nuclea' here mentioned. Most of the other nuts mentioned in College documents are said to have covers. The one that remains probably never had one.

**Sept. 16.** Festival of St. Editha, virgin, nine lessons.

'This is Eadgitha, first abbess of Winchester' (Hampson, s. v.).

Edith is a Red-letter Saint in Sarum Kalendars from the beginning of the fourteenth century. That she is so here is a trace of Sarum peculiarity (H. M. Bannister).

**17.** Festival of Saint Lambert, bishop and martyr, three lessons.

Lambert is said to have lived in the time of Pepin king of France, about 700. Patron saint of Liège. There were at least two other saints of the name.

For sun in the balance see p. xxv.

**20.** Autumnal equinox. Vigil (of Saint Mathew).

**21.** Festival of Saint Mathew apostle and evangelist, double feast, nine lessons. Memory of Saint Laudus.

Saint Laudus, Lunus or Lo, bishop of Coutances 368.

For Memory see p. xxiii.

**22.** Festival of Saint Maurice and his companions, martyrs, nine lessons.

The leader of the Theban legion, martyred 270, at Agaunum, now St. Maurice, in the Rhone valley, by Maximian.

**23.** Festival of Saint Tecla, virgin, not martyr, three lessons with Nocturn.

Tecla was of Iconium. Some say she was martyred there.

The festival according to Frere (*Grad. Sarisb.* II. xxvi), who quotes Hampson, is an old one which went into abeyance and was confirmed in 1329.

For Nocturn see p. xxii; and for feasts with Nocturns see p. xxxi.

sū is an error of the scribe for sī, sine.

**25.** Festival of Saint Firminus, bishop and martyr, three lessons and Te Deum.

Bishop of Amiens. There were at least three others.

That the Te Deum is to be said is perhaps here inserted because on St. Tecla's day it was not to be said.

**26.** Festival of Saint Cyprian bishop and Justina virgin, three lessons etc. double Invitatory.

Cyprian is not the bishop, commemorated with Cornelius on Sept. 14, but a magician said to have been martyred with Justina in 304.

etc. may be Capitulum 'Sancti per fidem'<sup>1</sup> (*Dir. Sac.* 484), which was however

<sup>1</sup> Fratres, Sancti per fidem vicerunt regna, operati sunt iustitiam, etc. (Hebr. xi. 33-39).



the first of the lessons of the Commune In natali plurimorum martyrum et pontificum (Dickinson's *Sarum Missal*, 683\*).

**Sept. 27.** Festival of Saint Cosmas and Damian, martyrs, three lessons, double Invitatory.

They were brothers said to have been martyred in 277.

The Obit of Sir John Wherton formerly rector of the church of Louthor, for whose soul we had a quit rent of 8s 6d from the Saresnehede tenement and quit rents of 2s from a tenement in Grantponte. We had also four pounds of silver for the Solar of the Hall. Also two small silver saltcellars with one cover.

The name of the tenement is the Saracen's Head. Grandpont is the suburb of Oxford neighbouring Folly Bridge. A *Chamber* is an upper Chamber, perhaps answering to the Common Room of modern days.

The document in which the quit rents are secured to the College runs as follows:—

Omibz xpi fidelibz ad quos psens scriptu puehit Iohes Wherton Et Edwardus Rygge saltm in dno sempitna Nollit Nos pfa Iohem et Edwardu remissis relaxasse et oino p nobz et heredibz nris impptu quietu clamasse Cristofero Baynbrygge ppoit Aule Regine in Oxonia ac scolaribz eiusd Aule in plena possessione sua exnt totu ius nrm titlm clam inlesse et demandi que hemus huim<sup>9</sup> seu quouismodo in ffruo hie potim<sup>9</sup> seu Ali nrm poit de et in illo quiet reddi Annuali octo solidi et sex denioz exeut de quoda teni nro vocal le Sarsenhede cu suis pti situat in pochi sci petri in Orient Oxon in Alto vico ex pte Australi eiusd vici int Tenement Collegij bte Marie Magdalene ex pte Occidentali et teni Collegij vniuersitat Oxon ex pte Orient. Acecia de quoda Alio quiet reddi Annuali duoz solidi exeut de quoda alio teni in pochi Sci Mich Arch extra porta Australi Oxon pdict situat in Grauntpont int teni Prioris et Couent<sup>9</sup> sce ffredeswide virgis ex pte boriali et teni Iohis Eggecomb ex pte Australi de quo quidm quiet reddi Annuali oct solidi et sex denioz Et de illo quiet reddi Annuali duoz solidi fatemur dci ppoit Aule Regine et scolares eiusd fore seisi et possessionat in dnico suo vt de feod. Ita q Nec Nos pfa Iohes et Edwardus nec heredes nri nec Aliquis hedu nroz Nec Aliquis Alius p nob aut noie nro Aliquod ius statu titlm clam inlesse seu demandi de et in pdict duobz reddi Annualibz siue Aliqua pcell exige vel vendicare potim<sup>9</sup> in futu s3 in omi accone iud titlo clam inlesse et demandi inde petendi sum<sup>9</sup> totali exclusi impptm p pnt Et Nos vero pfa Iohes et Edwardus et heredes nri pdci quiet reddi Oct solidi et sex denioz Ac pdci quiet Annual reddi duoz solidi vt pdci est pfa ppoit Aule Regine ac scola<sup>9</sup> et successor suis cont omes gentes warantizabim<sup>9</sup> p psent In e<sup>9</sup> rei testioim huic psent scrip Sigilla nra Apposum<sup>9</sup> hijs testibz Ric<sup>9</sup> Hewys Maiore vill Oxon Ric<sup>9</sup> Millet et Rogero Robyns Balliuis eiusd ville et mult Alijs Da<sup>9</sup> Apud Oxon vicesimo quinto die mens Julij Anno Regni Regis Henrici Septimi post Conqm Anglie vndecimo.

**30.** Festival of Saint Jerome, presbyter and doctor, double feast in the church, nine lessons.

Here again as in the case of St. Ambrose (4 Apr.) and St. Augustine (28 Aug.) 'in ecclesia' should probably follow 'doctoris'.

For the rule at the bottom of p. 36 see p. xxxiii.



**OCTOBER.** The Egyptian days in October are the third and the twenty-second. For Egyptian days see p. xiv. For the length of the calendar and lunar months see p. xiv. For the length of the day and of the night during the month see p. xxv.

1. The festival of Saints Remigius, Germanus, Vedastus, bishops.

The Scribe should have added ix lectiones. Perhaps it was omitted in the Kalendar he copied for want of space. There would have been room in this Kalendar.

Remigius is Remy, bishop of Rheims.

This Germanus is distinct from those commemorated on 2 May, 28 May, 31 July.

2. Festival of Saint Leodegarius, bishop and martyr, three lessons.

Leodegarius is St. Leger, bishop of Autun.

He was, except at Sarum, ousted, after 1310, by St. Thomas of Cantelupe, bishop of Hereford.

His name was assumed by a family, said to have come over with William the Conqueror, which was early settled in Kent and continued there for a long time. An Anthony St. Leger was Lord Deputy of Ireland in Henry VIII's reign, and from him are (in the female line) descended the family of the Earl of Doneraile. A Colonel St. Leger of Park House, near Rotherham, gave his name to Stakes still run for at Doncaster Races in the autumn of each year, though rather earlier than 2 October.

4. Festival of St. Francis confessor.

This is Francis of Assisi, founder of the Friars Minor, canonized 1228. There are no liturgical directions as he was not mentioned in Sarum Kalendars. He was of course an important saint at Oxford. See Little's *Grey Friars in Oxford* (O. H. S. xx). Something seems to have been obliterated at the end of the entry, perhaps 'non Sarum'.

6. The Festival of St. Faith, virgin and martyr, three lessons.

This Saint, probably owing to her name, is retained in the Common Prayer Book. There was another Faith, who with her sisters Hope and Charity was martyred under Adrian.

7. The festival of Saints Marcus, Marcellianus and Apuleius, martyrs, three lessons.

Marcus who seems to have been a pope is sometimes coupled with Saint Faith. Marcellianus appears as Marcellus in many Kalendars, in the *Sarum Breviary* (Cambridge edition, III. 894), and in Dickinson's *Sarum Missal*, 927.

9. The festival of Saints Denis, Rusticus and Eleutherius martyrs, nine lessons.

Denis is the bishop of Paris, and apostle of France, martyred with his two deacons in 272.

The obit of Henry Airay formerly Provost of this College, who dying bequeathed to the College lands in Baldington to the value of ten pounds per annum called Little-mottrell, with a very beautiful gilt bowl of 30 ounces. 1616.

Provost Christopher Potter who makes this entry preserves the forms of the older entries in the Kalendar, though the excellent puritan would have shuddered at being remembered in the same way as his popish predecessors.

Airay was Provost from 1599 to 1616. His brass is in the College Chapel.



The document conveying Little Mottrell to him and two fellows of the College and his will are as follows :—

This Indenture made the eighteenth daie of Januarie in the yeares of the raigne of our Soueraigne Lord James by the grace of God of England france and Ireland kinge Defender of the faith etc the Thirteenth and of Scotland the Nine and fortieth . Betweene John Longe of Tote Baldon in the County of Oxon yeoman Henry Longe one of the sonnes of the said John Longe and Adam Heade of Chilton in the County of Berk<sup>t</sup> yeoman on the one parte, And Henry Ayray docto<sup>r</sup> of divinity and Provoste of Queenes Colledge in the Uni<sup>u</sup>ersitye of Oxford and Adam Ayray and Christopher Potter Masters of Art<sup>t</sup> and ffellowes of the said Colledge on the other parte. Witnesseth That the said John Longe, Henry Longe and Adam Heade for and in Considera<sup>o</sup>n of the Summe of Two Hundred and Thirty poundes of lawfull money of England to them the said John and Henry Longe in hande paid by the said Henry Ayraie before the ensealinge and deliuey of theise p<sup>re</sup>sents the receipte whereof they the said John Longe Henry Longe and Adam Heade do by theise p<sup>re</sup>sents acknowledge and therof and of euery parte and parcell thereof doe fully cleerely and absolutely exonerate acquite and discharge the said Henry Ayraye his heires execut<sup>rs</sup> administrat<sup>rs</sup> and assignes a euery of them for euer by theise p<sup>re</sup>sents. Haue bargained soulded aliene enfeofed and Confirmed and by theise p<sup>re</sup>sents doe fully Cleerely and absolutely bargainne sell aliene enfeofe and Confirme vnto the said Henry Ayraye, Adam Ayraye and Christopher Potter their heires and assignes. All that Close and parcell of grounde scytuate and beinge in Louches ffee in Garsington in the said County of Oxon Commonly Called or knowne by the name of Little Mottrell w<sup>th</sup> thappurten<sup>ce</sup> Contayninge by estima<sup>o</sup>n fforty and five acres be it more or less, and somtymes beinge parcell of a grounde theare Called Mottrell and lately devided from the same. . . . .

Airay's will bequeathing the land and the gilt bowl to the College is as follows :—

Deo duce & auspice Christo.

In the name of the holy blessed and glorious Trinity three p<sup>er</sup>sons and one God onely wise, infinite in power and mercy and abundant in goodness and truth. I Henry Airay Prouost of y<sup>e</sup> Queenes Colledge in the Vniuersity of Oxford, knowing by y<sup>e</sup> vnto Hezechias Esaiah 38. 1. when he was sicke vnto death, that it is the will of God y<sup>e</sup> men should set their houses in order before they dy, and withall considering the certainty of o<sup>r</sup> death and the vncertainty of the time thereof and the inconueniences following vpon eith<sup>r</sup> dying intestate or deferring to make a will till extremity of sicknes and approaching death w<sup>ch</sup> make me[n] vnfit therevnto do in humble obedience vnto God<sup>d</sup> will and in due consideration of my owne frailty and y<sup>e</sup> I may the more readily attend my God and Sauio<sup>r</sup> at his comming make this my last Will and Testament in mann<sup>r</sup> and forme following./

First therefore I most humbly commend my whole Spirit and Soule and Body into his hands who made me by his word, redeemed me by his blood, and in his great mercy hath begotten me againe into a liuely hope by y<sup>e</sup> resurrection of Jesus Christe from y<sup>e</sup> dead to an inheritance immortal and vndefiled and y<sup>e</sup> fadeth not away reserued in heauen for me, most





humbly beseeching him y<sup>e</sup> when the earthly house of this Tabernacle shall be destroyed and my soule shall depart out of my body he will vouchsafe to receiue my soule vnto himselfe y<sup>e</sup> it may be eu<sup>r</sup> with him in whose presence is fulnes of ioy for eu<sup>r</sup>.

Then for my body I greatly desyre w<sup>th</sup> y<sup>e</sup> like affection vnto my worthy found<sup>r</sup> though not with like reason that wheresoeu<sup>r</sup> it shall please God to take mee out of this life, it may in Christian and decent sorte, (out of full hope that it shall be raised againe out of y<sup>e</sup> dust whence first it was taken and reunited to my soule be partaker therewith of endles ioy and blisse by y<sup>e</sup> power of my L. and sauio<sup>r</sup> J. Christe, at his glorious appearing in y<sup>e</sup> last day,) be buried in the Queenes Colledge Chappell most humbly beseeching Alm. God to keepe it againe ~~that~~ day wherein all shall rise againe and be made the same psons they were before their dissolution.

And for my worldly goods my Will is y<sup>e</sup> if at my death they shall amounte to y<sup>e</sup> value w<sup>ch</sup> my legacies shall import they may be bestowed as followeth. ffirst I will and bequeath vnto y<sup>e</sup> [Queens] Colledge whereof I am Prouost and w<sup>ch</sup> by Gods blessing and m<sup>c</sup>y hath beene a very good nursing moth<sup>r</sup> vnto me the land called little Mottrell w<sup>ch</sup> I bought of John Long of Tootebalden for y<sup>e</sup> summe of 230<sup>li</sup> and vnto w<sup>ch</sup> he is by my promise to be my Tenant for 14<sup>ni</sup> p annū, to be made ou<sup>r</sup> by my ffeoffees M<sup>r</sup> Airay and M<sup>r</sup> Potter vnto y<sup>e</sup> Colledge, desiring my Executor that by some conuenient purchase it may be 20<sup>li</sup> p annum if my estate may possibly beare it w<sup>ch</sup> may remaine to o<sup>r</sup> Colledge for eu<sup>r</sup>, to y<sup>e</sup> end that when the number of fellowes and schollars shall encrease some helpe may thereby growe towards their maintenance. It@ I bequeath towards the furth<sup>r</sup> encouragement of a Scheolemaister in Kendall and towards some yeerely annuity for y<sup>e</sup> purpose 40<sup>li</sup> It@ I bequeath towards y<sup>e</sup> prouision of a preach<sup>r</sup> at least of monethly sermons or mo if it may be in Kentmer chappell for the instruction of y<sup>e</sup> people 40<sup>li</sup>. It@ my Will is y<sup>e</sup> if at my death my estate shall be such as may suffice for y<sup>e</sup> discharge of my legacies herein mentioned, then whatsoeu<sup>r</sup> summes are due vnto me by y<sup>e</sup> said Colledge for y<sup>e</sup> suite of Charleton in equity be clearely and freely remitted. Oth<sup>r</sup>wise my desire is that due consideration may be had of those summes and y<sup>e</sup> thereby my good purpose in this my last will may so far be furthered as to reasonable men indifferently agreed vpon by y<sup>e</sup> Society and my Executor, and my hope is that this my desire will the rath<sup>r</sup> be pardoned and fauoured for that my selfe in y<sup>e</sup> whole time of my gouernment haue neu<sup>r</sup> had of the Colledge more then my ordinary allowance did cast vpon me saue such summes as haue already bene allowed vnto mee towards the charges of y<sup>e</sup> suite, w<sup>ch</sup> appeare vpon y<sup>e</sup> magna charta and for y<sup>e</sup> in all such suites for the fellowes as for D<sup>r</sup> Benson in y<sup>e</sup> suite of Chedworth and for M<sup>r</sup> Sewell in y<sup>e</sup> suite of Enham, I alwayes willingly gaue my assent to y<sup>e</sup> allowance of their charges by y<sup>e</sup> Colledge. It@ I will and bequeath vnto my good frend M<sup>r</sup> Wentworth whom I haue alwaies found faithfull vnto me and painfull for me my ring in the inside whereof is engrauen pignus memoriaz. It@ I giue and bequeath vnto good M<sup>rs</sup> Wentworth for the vse of my God-daught<sup>r</sup> Christina when she shall thinke meete my gilded bowle with the cou<sup>r</sup>. It@ I giue and bequeath vnto my old Maister M<sup>r</sup> Coperthwaite in token of my loue my little gilded cup. It@ I giue and bequeath to M<sup>r</sup> Coperthwaites wife and children in token of my loue 2<sup>s</sup> 6<sup>d</sup> a piece. It@ I giue and bequeath to y<sup>e</sup>



Colledge my greatest gilded bowle y<sup>e</sup> it may be for the vse of my successor in my headship on o<sup>r</sup> chiefe feast daies commonly called o<sup>r</sup> Gawdy dayes. It@ I giue and bequeath vnto y<sup>e</sup> Colledge such of my bookes as shall be thought meet by my Executor, and y<sup>e</sup> Superuisors. It@ I giue vnto y<sup>e</sup> fellows of the Colledge such as shall be fellows at my death, 20<sup>s</sup> apiece: commending vnto them in the holy feare of y<sup>e</sup> God of peace with o<sup>r</sup> worthy found<sup>r</sup> of blessed memory studium pacis & concordie quam inter se tam cum Præposito pacis studiosi & frequentē sollicitudinem in studio & diuino officio, and besydes studium non tām eorum quæ sunt sui quàm quæ sunt Collegij cui post Deum Opt. Max. se totos & quicquid sunt debent. It@ I giue vnto y<sup>e</sup> preach<sup>r</sup> of my funerall Sermon my great bossed ring. It@ I giue and bequeath vnto euery head of house and Dc<sup>r</sup> a vouchsafing their presence at my funerall a handkerchiefe to be giuen vnto them according to their seuerall degrees and places at the discretion of my Executor. It@ I giue and bequeath to euery onē of the Talbot and of y<sup>e</sup> Clarkes 2<sup>s</sup> 6<sup>d</sup> a piece. It@ I giue and bequeath to euery poore child and to euery seruitor and to euery battler in the Colledge 12<sup>d</sup> a piece. It@ I giue and bequeath to euery one of the poore brethren and sist<sup>r</sup>s in the Hospitall of Godshouse in Southampton 2<sup>s</sup> a piece It@ I giue and bequeath to euery poore almesman in the Hospitall of Chilrey 2<sup>s</sup> a piece. It@ I giue and bequeath to y<sup>e</sup> poore in y<sup>e</sup> towne of Kendall 40<sup>s</sup>. It@ I giue and bequeath vnto y<sup>e</sup> poore without the towne and in the parish of Kendall 40<sup>s</sup>. It@ I giue and bequeath vnto y<sup>e</sup> poore in the city and suburbs of Oxford 40<sup>s</sup>. It@ I giue to y<sup>e</sup> poore of S<sup>t</sup> Peters in y<sup>e</sup> East 20<sup>s</sup>. It@ I giue and bequeath vnto the butler and cooke 10<sup>s</sup> a piece It@ I giue to the vnder butler and vnder cooke 3<sup>s</sup> 4<sup>d</sup> a piece. It@ I giue to y<sup>e</sup> boy of y<sup>e</sup> kitchen 2<sup>s</sup>. It@ to my seruant H. Fisher 20<sup>s</sup>. It@ I giue to my poore childe at my death some of my bookes w<sup>ch</sup> may be for his vse at y<sup>e</sup> discretion of my Executor. It@ I forgieue to my seruant Arth<sup>r</sup> that debt w<sup>ch</sup> he oweth vnto me without bond And furth<sup>r</sup> I giue vnto him 10<sup>s</sup>. It@ I giue and bequeath vnto my godchildren 10<sup>s</sup> a piece. It@ I giue and bequeath vnto the poore in Charleton parish 20<sup>s</sup>. It@ I giue and bequeath vnto the poore in Blechindon parish 30<sup>s</sup>. It@ I giue and bequeath vnto my cosin H. Airay on whom I haue bestowed more then I can on all the rest of my kinred notwithstanding y<sup>e</sup> I neu<sup>r</sup> had comfort in him 5<sup>l</sup>. It@ I giue and bequeath to y<sup>e</sup> poorest of my kinred in the north 10<sup>s</sup>, to be bestowed on them according to such information as my Executor shall haue of their need. It@ I giue to my cosin Tobie Potter 5<sup>l</sup> and a dozen of such of my bookes as my Executor shall thinke fittest for his vse. It@ I giue and bequeath to my successor Provost my scarlet habit and hood and my feeth<sup>r</sup> bed wherin I ly with the Bolster and the deskē in my study whereat I vsually write: wishing y<sup>e</sup> they may so go in succession, and y<sup>e</sup> Gods blessing may be on him and them, and on his and their gouernment here. It@ I giue and bequeath vnto my cosin M<sup>r</sup> Christopher Potter whom I make the sole Executor of this my last will and Testament my volumes of Augustine, Caluin, Iunius, and Bellarmine and if my goods at my death shall not be sufficient to discharge these my legacies, then my Will is that aft<sup>r</sup> this proportion my goods be bestowed so far as they will reache. And I pray and as much as in me is hereby constitute and ordaine my good friends M<sup>r</sup> Birkhead, M<sup>r</sup> Cape, M<sup>r</sup> Benson, and M<sup>r</sup> Airay to be the supuisors of this my last Will and Testament, and for their paines I will y<sup>e</sup> M<sup>r</sup>



Birkhead haue Com. Ariæ Montani in 12 proph. & in Librum Iudicum 2<sup>o</sup> vol. and y<sup>e</sup> M<sup>r</sup> Cape haue and M<sup>r</sup> Benson haue Parei Com. in Ep ad Rom. and in 1. ad Corinth 2<sup>o</sup> vol. and y<sup>e</sup> M<sup>r</sup> Airay D<sup>o</sup>r Rainolds his Lectures 2<sup>o</sup> vol. And now O L my God I most hartily thanke thy gracious Maiesty for thy preuenting grace whereby in mercy thou hast put into my hart this good desire and for thy following grace whereby in mercy thou hast inabled me vnto y<sup>e</sup> pformance of this worke. O L my G. watch ou<sup>r</sup> me and keepe me both in life and in death y<sup>e</sup> both my life and death may be to thy glory. Into thy hands, O Lord, I commend my Spirit. Sweet Iesus receiue my Spirit.

Henry Airay

Vicesimo primo die mēsis decembris Anno dñi 1616 per pñotatu xpōferum Potter exhibitū fuit hoc pñs testamentum coram venīi viro Sebastiano Benfeild sacre Theologie professore deputato Reuerendi in xpō Patris ac dñi dñi Arthuri pmissione diuina Bath: et W[ ] epi vniversitatis Comissarij: atq3 per eundem deputatū probatū, etc.

[Endorsed on back :—]

This is my last Will and Testament  
as I haue signified in y<sup>e</sup> p<sup>s</sup>ence  
of these 2 witnesses who at my  
request haue subscribed their  
names in token thereof.

Ar: Osbaston

Hen: ffysher

**Oct. 10.** The feast of St. Gereon and his companions martyrs, three lessons. He is the saint of Cologne, whose church Coleridge praises. His companions are said to have been 318 in number.

**12.** The festival of St. Wlfrid, bishop and confessor, three lessons.

St Wlfrid or Wilfrid, archbishop of York, buried at Ripon. He does not usually occur in Sarum Kalendars.

**13.** Translation of Saint Edward King and confessor, double feast, nine lessons.

Saint Edward King and Martyr's translation was on June 20.

**14.** Festival of Saint Calixtus, pope and martyr, double Invitatory, three lessons.

The title of pope has been, as elsewhere, crossed out, probably in Henry VIII's time.

**15.** Festival of Saint Wlfran, bishop and confessor, nine lessons according to the use of Sarum.

Wlfrann or Wulframnus was archbishop of Sens, who retired into the monastery of Fontanella. His day in the Bollandists is 20 March, which is said to be the day of his death, 15 October being the day of his translation to Abbeville where there seem to be two churches dedicated to him. See p. xix.

He is not in any of the Kalendars printed in Hampson, except in the Exoniense, nor in any of those collated by Bishop in the *Bosworth Psalter* except in the 9th Canterbury Kalendar, which he dates at the beginning of the 14th Century. He is not in the Hereford Missal printed (1874) by Dr. Henderson, nor in the Roman



Missal of 1474, nor in the Missal of Robert of Jumièges, nor in the 14th Century Westminster Missal, all three printed by the Henry Bradshaw Society, nor in the Chancellor's Kalendar (Wordsworth, *University Kalendar*), but he is in the Kalendars of both the Proctors (*ibid.*), and in Dr. Shadwell's Oriel Kalendar, and in the University College Kalendar, in which he has the word Sarum affixed. He may only have been recently introduced into the Sarum Kalendar, and only have been found in some of the exemplars of the scribe of this Kalendar, who may be giving his authority for introducing the feast and defending its insertion on the ground that he was following the contemporary use of Sarum. It is mentioned in the Ordinale Sarum (Frere, *Use of Sarum*, II. 188) as one of the Feasts on which if it falls on a Sunday 'dicitur *Alleluia* plurimorum martyrum'. The Sarum Missal gives him a special service, the Breviary only that which shares with other Confessor Pontiffs. See below on 2 Nov. Mr. Bannister thinks his cult came from Hereford.

In the note at the bottom of p. 38, cf. S'. (or more probably cf. S') probably represents cum sociis S'. It looks as though the scribe expected to have another Saint's name to add.

**Oct. 16.** Festival of St. Michael in the mount, triple Invitatory.

In the Sarum Breviary and most of the Kalendars, the name Tumba, is added after Monte. The lessons in the Breviary refer this to Saint Michael's Mount near Avranches in Brittany, where the Archangel appeared before the foundation of the Church and apparently brought some of the adornments of the earlier shrine on Mount Garganus in Italy. The festival of his appearance on Mount Garganus is 8 May, not in this Kalendar. Michaelmas Day, 29 September, commemorates the dedication of a church at Rome.

**18.** Festival of St. Luke the Evangelist, double feast, nine lessons.

For sun in scorpion see p. xxv.

1639 The obit of Henry Wilson of Underley in the county of Westmerland Who bequeathed to the College five hundred pounds for redeeming from the hands of laymen impropriate tithes from lay hands in the counties of Westmerland or Cumberland, and securing them to the College and the church along with one or two churches. He bequeathed also an annual payment of thirty five pounds for the support of seven poor scholars from the schools of Kirkby Lonsdale and Kirkby Kendale coming to the College for the purpose of study, to be chosen by the provost and scholars according to the statutes of the College.

This is the latest of the obits, if it can be called an obit. It is written in the hand of Provost Langbaine.

'e manibus laicorum' seems to be an accidental repetition of 'e manibus laicis'.

Here follow extracts from Wilson's will. The passage relating to the exhibitions precedes the passage relating to the five hundred pounds.

Item I giue vnto Doctor Potter of Quens Colledg in Oxforde, Ten Pounde.

Item I giue and bequeath vnto the Prouost or Master, and to the fellowes of Quens Colledg in Oxforde aforesaid and to their successo<sup>r</sup> for the time being from time to time for euer, vpon the trust and confidence herevnder expressed, the yearlie some of Thirtie five Pounde, to be paid vnto them by my heires generall for euer, out of the Tythes of Corne graine





and sheaves yearly arrysing and renewing w<sup>th</sup>in ffarleton, Overthwait alias Overfourth and Aikbank in the Countie [of Westm<sup>r</sup>land] aforesaid and all other Tythes w<sup>th</sup>in the parish of Bethome w<sup>th</sup> I latelie purchased of Anthonie Duckett Esquier and James Duckett his sonne; To be by them the said Provost and fellows employed and disposed as followeth, viz: first to four poore schollars w<sup>th</sup> shalbe sent thither from time to time successiue for ever out of and from the free gramer Schole of Kirkbie Lonsdall aforesaid, and borne in that Parish, And also to three poore Schollars w<sup>th</sup> shalbe sent from the free gramer Schole at Kendall aforesaid, And they to paie vnto eieie one of the seaven poore Scholars so to be sent from the said two free gramer Schooles, out of the said Thirtie five pounde, the some of five pounde a peece yearly for eu<sup>r</sup> for and towarde their better <sup>up</sup>, releif and mainteynance of their studies at Quens Colledg aforesaid equallie to be divided and shared forth, out of the said thirtie five Pounde so given in trust to the said Provost and fellows of the same Colledg; All the said Schollars so to be sent from the said Schooles to be of pfect guifte of bodie, and of ingenuous disposicion of mynd, w<sup>th</sup>out anie other by-respect to be had of kinned or frendshippe, but vpon desert, and according to the ancient statute of the said Colledg; And the payment of the said yearlie some of five pounde a peece to continue and be paid to eieie of them during the terme and time of seaven yeares next after eieie of their admittance into the said Colledge, and no longer And then, or vpon anie of their departure or going awaie from thence, others to be chosen and sent thither in their places from the said Schooles as is aboue said from time to time for euer, and to haue and enioy their seiall stipends of five Pounde a peece forth of the said Tithes of Corne graine and sheaves for ever according to my true meaning, And for default or want of anie such Scholars at either of the said Scholes then the same to be supplied by the other Schole And for defect of Schollars at both the said Scholes then the same to remaine to other Schollars borne in other parts of Westmerland and Cumberland being at the said Colledge, or to be sent thither; And for default of payment of the said yearlie some of thirtie five pounde to the said Provost and felowes by my heires generall their heires or assignes at two feast in the year, viz: Easter and Michaelmas or w<sup>th</sup>in fortie days next after in anie year after my death, then I do hereby giue and bequeath All the said Tyth corne graine and sheaves vnto the said Prouost and fellows and their successo<sup>r</sup> to the vses intentd and purposes herein before limited intended and declared; Intreating the Maior and Aldermen of Kendall aforesaid together w<sup>th</sup> the feoffees of Kirkbie Lonsdale Schole for the time being, to receive and take all the issues and pfitts of the said tythes and out thereof to paie aswell the said Thirtie five Pounde to the vses aforesaid, as also the yearlie Rent of ffortie shillinge to the said Anthonie Duckett Esquier and his heires, they retayning the overplus thereof share and share like for their care and paines therein, if my heires generall shall not well and truelie paie the said thirtie five Pounde and ffortie shillings yearlie as aforesaid.

Item I do giue and bequeath vnto the said Provost and fellows of Quens Colledg in Oxford and their successo<sup>r</sup> the some of five Hundred Pounde, for this end intent and purpose that they therew<sup>th</sup> shall obtaine purchase and redeme one or more Impropriations in the North part of this Realme of England where the people are moste Rude and carelesse of diuine



instruccōn, Affixing and adding the same so bought or obtained vnto their Colledg, for the good of the fiellowes there for ever, And after the same shalbe so purchased, obtained or redeemed w<sup>th</sup> the said Some of ffive Hundred Poundē, it is my will and mynd that the Provost and fiellowes of the said Colledg shall elect and chuse such grave sober and learned Preachers from out of the said Colledg, Vnto such place or places, for the diligent and carefull supplie thereof, debarring all drunkards and contentious psons from anie benefit thereof, And if anie after their induccōn therevnto, shall fall foule therein, then that they vpon true knoweledge & informaōn of the same shall deprive or remove such offenders from such place or places from time to time for euer, and to sett and appoint other go<sup>th</sup>lie and sober divines in their Roomes and places; Intreating the s<sup>r</sup>. Prouost and fiellowes successiuelie that if anie of the seaven schollars (intended by this my Will to be sent vpp to the said Colledg) shalbe found fitt and able for that purpose, to make first choice of them therevnto, rather then others.

**Oct. 19.** The feast of Saint Frideswide virgin.

In the printed Sarum Kalendars is added 'non martyris, ix lectiones'.

She is in the Chancellor's Book, and has been added in the Kalendar at St. John's College. She is in both the Proctors' Kalendars, and in a Kalendar in a Missal (MS. 2565) in the library of the University of Bologna.

Her Translation was on Feb. 11 or 12. There seem to have been two translations, one in 1180, and one in 1289.

The Translation is *eo nomine* in the Chancellor's Kalendar and in the Oriel Kalendar, and as a second festival of the saint in both the Proctors' Kalendars. The Translation is added in the St. John's Kalendar *secunda manu*. She is omitted in the University College Kalendar both in February and in October.

**21.** The festival of the eleven thousand virgins, double Invitatory, three lessons.

At Cologne quantities of their relics are said to be preserved. Another version is that it was a saint whose name was Undecimilla.

**23.** Festival of Saint Romanus, bishop and confessor, three lessons with a nocturn and without Te Deum.

For Nocturn see p. xxii; and for feasts with Nocturns see p. xxxi.

sū here as in 23 September by mistake for sñ, sine.

Romanus was archbishop of Rouen.

**31.** The Festival of St. Quintin martyr, three lessons with Nocturn.

For Nocturn see p. xxii; and for feasts with Nocturns see p. xxxi.

**NOVEMBER.** The Egyptian days in November are the fifth and the twenty-eighth.

For Egyptian days see p. xiv. For length of calendar and lunar months see p. xiv. For length of day and night see p. xxv.

**1.** Feast of All Saints, double feast, nine lessons.

**2.** Commemoration of souls, a sort of double feast, according to the use of Sarum. See p. xviii.



In the Old Ordinale Sarum (Frere, *Use of Sarum*, II. 134), at the end of the instructions for the observance of Mattins Die Commemoracionis Animarum, come the words, Nec prosternant se clerici hac die ad horas quia quasi festum habetur.

Like St. Wlfrann (15 October, which see) this solemnity seems to have been of late introduction. Though Tertullian and Augustine both refer to such an anniversary 'down to the tenth century neither in the Kalendars nor in the martyrologies does there appear a single trace of this commemoration' (Pelliccia, *The Polity of the Christian Church*, Book IV, Sect. II, chap. ii, § 8, English Translation, p. 348). It appears at one time to have been a part of the season of All Saints which occupied three days All Hallow E'en, All Saints Day and the morrow of All Saints (so Durandus, *Rationale*, VII. xxxv. \*). In the Consuetudinary of Sarum (Frere, *Use of Sarum*, I. 102, cf. p. 251) occurs 'in crastino omnium sanctorum', while the parallel place in the Customary has 'in die animarum'; and (ib. p. 118) the Customary has 'tam in festis quam in profestis et feriis et etiam in die animarum', as though the day did not come into any of these categories.

On that day we are bound to distribute to the poor five loaves of bread to the value of two pence with a halfpenny and one pot of beer for the souls of Richard Chamberleyn and Margaret, Joan, Joan and Alice wives of the same and for the souls of John and Joan parents of the same. We are bound also to pray for the souls of the aforesaid and to recite their names among other benefactors on Sundays, for which things we had possessions in Brehyll.

Chamberlain seems to have made over the property in Brill to Edward Rigg, afterwards Provost, by whom they were made over to the College in the time of Bainbrigg, Rigg's predecessor. The conveyance by Rigg is as follows:—

Sciunt pñtes & futuri q ego Edwardus Rygge clic<sup>o</sup> dedi cōcessi & hac pñti carta mea cōfirmaui Christofero Baynbrygg pposito aule regine i Oxōn ac scolaribz eiusdē aule Oīa terras & tēnē mea reddi<sup>t</sup> reūd & fui<sup>d</sup> cū oibz eoz pñti in Brehyll i cōm Bukke que nup hūi ex dono & cōcessionē Richardi Chamberlane de oxōn hādū & tenēdū oīa pñdict<sup>o</sup> terras & tēnē reddi<sup>t</sup> reūd & fui<sup>d</sup> cū oibz eoz pñti pñf<sup>o</sup> Christofero Baynbrygg pposito aule regine & scolaribz eiusdē ac successoribz suis imppetuū de capit<sup>o</sup> dñis feodū ill<sup>o</sup> p fuicia inde debita & de iure cōsue<sup>t</sup> Et ego v<sup>o</sup> pñf<sup>o</sup> Edward<sup>o</sup> Rygge & heredes mei oīa pñdict<sup>o</sup> terras & tēnē reddi<sup>t</sup> reūd & fui<sup>d</sup> pñf<sup>o</sup> pposito Aule Regine & scolaribz eiusdē & suis successoribz cōt<sup>o</sup> Oēs gentes waratizabim<sup>o</sup> & imppetuū defendem<sup>o</sup> p pñt In Cui<sup>o</sup> rei testimo<sup>o</sup> huic pñti carte mee sigillū meū apposui Hijs testibz Richardo Barne Richardo Pyme Iohe Hode Iohe Barne & Edwardo Pyme cū multē aliis Da<sup>t</sup> ap<sup>d</sup> Brehyll vicesimo die Iulij Anno Regni regē henrici sexti post cōquestū Anglie quartodecimo.

**Nov. 11.** Festival of Saint Martin bishop and confessor, nine lessons, triple Invitatory.

Obit of Mr Robert WrangWise his parents, brothers, sisters, friends and all his benefactors who conferred on us ten pounds for the ornaments of the chapel, and also gave us forty pounds and two silver cups with possessions in Penrith.

Robert Wrangwys first appears in the College Books as servitor and chaplain in the Long Roll of 1461/2. He had before this 29 Nov. 1456 supplicated for the



degree of B.A. He continued as poor boy and chaplain till Michaelmas Term 1466 and in that or the following term was elected fellow. He was Camerarius for the year 1467/8, proceeded D.D. in 1467/8 and was Vice Chancellor of the University for a portion of the year 1482. The Long Rolls for the four following years are missing and his name does not appear later. He was rector of Patrick Brompton in the county of Richmond, and Wood dates his benefaction to the College in 1489. He is called Christopher in the list of the Fellows in the Entrance Book where 1473 is given as the date of his fellowship; but the Christopher Wrangwys who was a fellow belongs to the next century. There was also a William Wrangwys who was servitor and chaplain 1450-4, who was dispensed as M.A. 20 Feb. 1451-2 and was appointed 7 Feb. 1452-3 as one of the four supervisors of the determining B.A.s; and a Thomas Wrangwys probably a chaplain who was paid 8<sup>d</sup> in the Long Roll of 1486-7 'pro exequiis Rob. Wright & M<sup>r</sup>i Crosby'. Wright's Obit is on March 5, and Crosby's on March 21.

Here follows the document whereby Wrangwys transferred his property in Penrith to Edward Rigg who was then (1490) a Fellow and afterwards (1508-15) Provost of the College:—

Sciāt pñtes q futuū q Ego Robert<sup>o</sup> Wrangwys rector de Patryke Brompton I comū Rechemonū cōcessi q hac pñt carta mea cōfirmaui Edwardo Rygge clico vnū Orreū [meū] cū vno [gardino] adiacēd ad finē ville de penreth vñ Amotbryg put iacet int tēnt Cristoferi Mpresbye . . . ex vna parte et tēnt Robt P[en]ruddok ex alia parte cū suis pñtū q vnā acrā prati in yngmyre in cāpo [de] penreth pñdict iacent int pratū Willi hoton ex pte vna q pratū Thome Carleton ex pte alia Ac tres rodas terre sup Barkehow [in] diūsis locis Hūdū q tenēdū oia pñdict orreū gardinū terras q pratū cū suis pñtū pñfato Edwar[r]do Rygge clico heredibz q assignat suis de capitalibz dñis feodū illi<sup>o</sup> p fuicia inde debūt q de iūe cōsuet imppetuū Et ego v<sup>o</sup> pñdict Robt<sup>o</sup> Wrangwys q heredes mei oia pñdict orreū gardinū terras q pratū cū suis pñtū pñfat Edwardo Rygge clico heredū q assignū suis cōt<sup>o</sup> oēs gentes Warantjabim<sup>o</sup> q ippetuū defendemus Insup nōlūt me pñfat Robt Wrangwys Attornasse cōstituisse ordinasse q loco q nōie meis posuisse dilectū in ix<sup>o</sup> Thomā Carleton meū verū q legitimū attornū ad deliberandū p me q nōie meo pñfat Edwardo Rygge clico plenā q pacificā seisinā de q in oibz pñdict orreo gardino terris q pto cū suis pñtū scdm vim formā q effectū h<sup>o</sup> pñtū carte mee rat q grat hit quicquid pñdict Thom<sup>o</sup>s Karleton attornū me<sup>o</sup> fecit in pñmis pñt Ego pñsens q psonalē intesse In c<sup>o</sup> rei testimo<sup>o</sup> huic pñti Carte mee Sigillū meū apposui Hiis testibz Willmo Hoton Willmo Bethome Iohē Rygge Riū Marshall Willmo Byrde q aliis Daū apd [Brom]pton pñdict vicesimo quito die mēf Augusti Anno Regni regē henrici septi<sup>i</sup> p<sup>i</sup> cōquestū Anglie quito.

**Nov. 13.** The festival of Saint Brice, bishop and confessor, double Invitatory, three lessons.

On Saint Brice's day, Ethelred perpetrated the massacre of the Danes in England 1002.

**15.** The feast of Saint Machutus, bishop and confessor. The middle lessons are about Saint Martin.





Machutus seems to be the saint who in Normandy goes under the name of Maclou.

Saint Martin was a very important saint and Saint Maclou falls in his octave.

**Nov. 16.** Festival of Saint Edmund archbishop, double feast, nine lessons, the middle lessons about Saint Martin.

Edmund Rich, Archbishop of Canterbury (1233-40), born at Abingdon, died at Soissy where his heart and viscera were buried, but his body was deposited at Pontigny where he was disinterred and found incorrupt 18 December 1246 and canonized 1247. He is often confounded with the king and martyr, killed by the Danes 870, whose day is Nov. 20. There appears to be some doubt on whether of the two days Henry III died, though Edward I's regnal years are counted from the king's, not the archbishop's day. There is similar risk of confusion between the kings Edward, the confessor and the martyr.

Saint Martin's importance was not entirely overclouded by the later prelate.

**17.** The Festival of Saint Anianus bishop and confessor, double Invitatory, three lessons.

He was bishop of Orleans.

He was ousted in the Lincoln Kalendars from 1220 and later from the Sarum Kalendars by St. Hugh, the great bishop of Lincoln canonized 1220 (Wordsworth) or 1252 (Frere). This is an evidence of the early date of the Sarum Kalendar from which this Kalendar was copied.

In the later Kalendars there are only *mediae lectiones de S. Aniano* and sometimes not even that.

For the sun in the archer see p. xxv.

**23.** The Festival of St. Clement [pope] and martyr, nine lessons.

The title pope here and at the foot of the page is entirely deleted, not merely scratched through with a pen.

**24.** The festival of Saint Grisogonus martyr, three lessons.

The Saint's name is elsewhere spelt Chrisogonus or Crisogonus.

**26.** The festival of Saint Linus [pope] and martyr, three lessons.

Here again the title pope is completely obliterated, not merely scratched through.

**29.** The Festival of Saints Saturninus and Sisinnius, martyrs, three lessons with a Nocturn. Vigil of St. Andrew.

For Nocturn see p. xxii; and for feasts with Nocturns see p. xxxi.

**DECEMBER.** The Egyptian days in December are the seventh and the twenty-second. For the Egyptian days see p. xiv. For the lengths of the calendar and lunar months see p. xiv. For the lengths of day and night see p. xxv.

**10.** The Obit of William Charden and Joan his wife and John his son, also of Hugh Morlande, which William in deed conferred on us a certain tenement called the Kateryn Whele with all its belongings in Totehill street of the town of Westminster and a messuage called the Dragon, and nine cottages lying contiguous and gardens attached to the same tenements, messuages and cottages.

Hugh Morland was Joan Charden's second husband. The conveyance of the premises to the College, and the undertaking of the College as to what it was to do



therefor is the subject of the following tripartite indenture. The Dean and Canons of St. Stephen's Chapel in the Palace of Westminster were to see that the College carried out its undertaking.

Hec Indentura triptita facta vicesimo octauo die mensis Aprilis Anno regni Regis Ricardi tercij post conquestum Anglie Secundo inter Magistrum Henricū Boste Prepositum & Scholares Aule Scolariū Regine de Oxon ex vna pte & Hugonem Morland & Iohannam vxem eius ex alia pte & Magistrum Henricū Sharp Decanum & Canonicos libe Capelle Regie Scđ Stephi infra Palaciū Westm̄ & successores suos ex tercia pte testat' qđ p̄ lēd hugo & Iohanna iuxta vltiām voluntatem Willi Chardeñ nup viri e' Jem Iohanne ordinauerunt quoddam tēntum brasineum vocat le Katerynwhele cū omibz suis ptiñ in Totehilstrete ville Westm̄ p̄dcē Ac vnū Mesuagiū vocat le Dragon & nouem Cotaḡ contigue iaceñ & Gardiñ eisdem tēnt Mesuaḡ & Cotaḡijs annex' & cū omibz & singlis eorū ptiñ cituat' & iaceñ in villa Westm̄ p̄dicē in p̄dcō vico vocat le Totehilstrete legitimo modo amortizari p̄fat p̄posito & Scolariybz & successoribz suis ad eorūdem p̄positi & Scolariū custagia & expensas ad intencionē & effcū qđ idem p̄positus & scholares causarent qđ vnus Capellanus Aule scolariū Regine p̄dicē p̄ tempore ebdomadarius omī die Dñica qua p̄ces in Capella Aule illius sint dicendū orabit spālī & nōiatim p̄ p̄spero & bono statu p̄dcōz Hugonis & Iohanne vxis sue durante vita eorūdem Hugonis & Iohanne ac post eorū siue eorū alius decessum dēus Capellanus ebdomadarius annuatū orabit omī die Dñica vt p̄dcñ est p̄ aīabz p̄dicē Hugonis & Iohanne & alius eorū prius decedentē & p̄ aīabz Willi Chardeñ Iohis Chardeñ filij eorūdem Willi & Iohanne pentū & benefactorū suorū Et insup p̄fat Prepositus & Scholares & eorū successores solempniter obfuabūt quolt decimo die Decembris Annuatū exnūc imp̄m obitū siue Anniūsarīū p̄dcōz Willi Chardeñ & Iohis filij eiusdem Willi in ecclia Aule Scolariū Regine p̄dcē ad sūmū Altare ibm ad custus & expensz p̄dicē p̄positi & Scolariū & Successorū suorū nisi legitimū sūt impedimentū Et si huiō impedimentū sūt tunc ante vel postea p̄ut conuenienti' fieri pōit Et siliter post decessum dēorū Hugonis & Iohanne ad custus & expensū suos p̄p̄os obseruabunt diem obitus eorūdem Hugonis & Iohanne in ecclia p̄dcē ad Altare p̄dcñ nisi legitimū sūt impedimentum Et si huiō impedimentū sūt tuō ante vel postea veluti conuenienti' celebrari pōit diēs anniūsarīus celebrabit' cū exequijs & die p̄x sequē cū missa de Requiem ad sūmū Altare in capella Aule p̄dcē solenniter celebrandū p̄petuis temporibz duratū Et p̄tea cōcordat' est int' ptes p̄dcās qđ p̄positus dēc Aule & successores sui p̄ tempore existē in quolt Anniūsarīo ibm p̄ aīabz p̄dcōz Hugonis Iohanne Willi & Iohis tenendū & obfuandū annuatū pcipiet & pcipient duos solidū Et locumtenens in ausencia p̄fat p̄positi & Successorū suorū ibm p̄sens duodecim denad bone & legalis monete Anglie Alij eiusdem Aule Scholares dēis exequijs & misse infēssentes p̄ticulariter octo Denad bone & legalis monete Anglie Omēs vero alij Sacerdotes non Socij eiusdem Aule vt p̄fertur p̄sentes sex denad legalis monete Anglie Et Magisr p̄lorū eiusdem Aule p̄ tempore existens & quilt paupū p̄lorū eiusdem Aule & Clicoz capelle ibm ut p̄fert' p̄sentes p̄ticulariter quatuor Denad bone & legalis monete Anglie Omēs vero alij scholares eiusdē Aule p̄sent' p̄ticulariter duos denad bone & legalis monete Anglie Et p̄ pietand & recreatōne p̄positi Socioz & omiū scolariū eiusdem Aule & successorū suorū p̄dcōz die Anniūsarij in Aula p̄dicē celebrandū



exponent' duo solidi & sex denad ex sumptibz & expen Aule p'dcē Et vltius cōcordat' est in ptes p'dict' qd p'dcūs p'positus & scolares & successores sui ut p'dict' post mortem Hugonis & Iohanne p'dict' ad custus & sūptus suos p'p'os inuenient exhibebunt & continue hēbunt vnū Sacerdotē in Artibz Magrū & ad min' Sacre theologie scolarem ex nōiacione p'positi p tempore existēti & successorū suoz spāliter diuina celebratū annuatū q3 oratū p aīabz p'dcōz Hugonis & Iohanne postq̄m ab hac luce migrāint & p aīabz p'dict' Willī & Iohis parentū & bñfactorū suoz imp'p'm Et insup vnus Sacerdos ad custus & oīa p'dcōz p'positi & scolariū & successorū suoz p tēpore existēti exnūc annuatū imp'p'm p'dicabit p'p'lo verbum dei si aliqua de causa racirabili non impediatur qd psonalit' illud opus diuinū p'dcē nequūit videlt vnc & solempni in ecclia Scō Margarete infra villam Westm p'dict' a Curato ibm p'sente seu aliqua alia psona cū ad hoc venīt aliquo modo non impediatur recitando & nōiatim orando p aīabz p'dcōz Hugonis Willī Iohanne & Iohis parentū & benefactorū suoz Et p'dcūs Sacerdos in sacra theologia ad minus scolaris & successores sui sic celebraturi hēbunt & recipient cōmunas annuatū infra Aulam p'dcām & alia eisdem Sacerdotibus necessaria & ex Statutis debita scdm honestatis & condicionis sue exigendū necnon Annuatū p'cipient p manus p'positi p tempore existēti & successorū suoz q'tuor m'rcas bone & legalis monete Anglie ad quatuor Anni imos p'ncipales p equales porciones Et p'dict' Sacerdos & successores sui sic predicatū versus London ad h'moi f'monē dicendū ituri recipiēt annuatū p manus p'positi siue locumtenentis & successorū suoz p expensis suis sex solidi & octo denad bone & legalis monete Anglie Accciam p'dict' Sacerdos & successores sui celebratari Annuatim p'stabunt fidem & corporale Sacrm Preposito p tempore existēti & successoribz suis Aule p'dcē qd non p'cipient aliquod Salariū vel stipendiū vltra tresdecim solidi & quatuor denad ad orandū p bono statu siue aīabz alicuius alterius siue aliquoz alioz qm p'dict' Hugonis Willī Iohanne & Iohis parentū & benefactorū suoz aīabz fundatorū bñfactorū Aule p'dcē dumtaxat exceptis Et ad p'dict' cōuenciones que ad p'dict' obiit & Annūlsariū in forma p'dcā fiendū & custodiendū sermonem dicendū ac exhibendū p'dict' Sacerdotis in forma p'dcā ex pte p'positi & Scolariū p'dcē Aule & successorū suoz ppetuis temporibz duratū firmiter obfuanđ & fideliter pimplendū p'fat' p'positus & Scolares p p'sentes obligant se & successores suos in viginti marcis bone & legalis monete Anglie soluendū dicē Decano & Canonicis libe Capelle regie Scō Stephi infra p'dcū Palaciū Westm p tempore existēti & successoribz suis infra quadraginta dies p'x & imediate sequent' post diem quo dicē dies Annūlsariū obfuaetur tocienes quociens defectus compti sūint in p'dcīs p'posito Scolaribz & successoribz suis p quadraginta dies in fiendo & custodiendo h'moi Annūlsariū siue obiitū Sermonem dicendū aut in exhibendo h'moi p'sbitū in forma p'dcā Et quo ad alias cōuenciones sup'dict' bene & firmiter obfuanđ & pimplendū p'fat' p'positus & scolares obligant se & successores suos sub pena piurij Et insup p'fat' p'positus & Scolares concedunt p se & successoribz suis qd ipd admittent creabunt & recipient tres Scolares ad Tabertū in Aula p'dcā ex nōiacione p'dcōz Hugonis & Iohanne in tribz p'mis eleccionibz. Si duo vel tres scolares ibm eligant' in Aula ill de & p h'moi Scolaribz ad Tabertū ibm p'x fiedū Et silit' concedunt qd ipd & successores sui p'mittent Willm Amy here & occupare p'dcū Mesuagiū vocat' le Katerynwhele iuxta formā & effcū quadam Indenturaz in p'dcū Willm Chardeū & ipm Willm Amy inde confectorū Absqz expulcōe ipoz p'positi & Scolariū & Successorū suoz durante



Imio in eisdem Indenturā specificat In cuius rei testimoniū vni pti harū Indenturā penes p̄fatū p̄positum & Scholares Aule p̄dē remanenti p̄dē Hugo & Iohanna Sigilla sua apposuerūt alijs vero duabz ptibus eandem penes p̄fatū Decanū & Canonicos libe Capelle p̄dē & p̄dicū Hugonem & Iohannam remanenē Dicū Prepositus & Scholares sigillum suū cōmune apposuerunt Dat die & Anno Sup̄dicū.

**Dec. 13.** The Festival of Saint Lucy, virgin and martyr, nine lessons.

Adam Airay (elected fellow of the College 26 March 1613, Principal of Edmund Hall 9 March 1631, created D.D. 10 July 1637, Instituted Rector of the church of Charlton 1643) died 15 December 1658. He built the part of Edmund Hall on the right of the gate and over the gate anew from its foundations, he gave a sum of Money to the Masters not yet elected to fellowship, and dying he bequeathed 200 l. by will to the College.

He had been rector of Oakley, and vicar of Sparsholt and of Monk Sherborne before he became Rector of Charlton. He is buried in the church at Charlton. Laud was at first disposed to dispute his election to the principalship.

**16.** For O Sapientia see p. xxiii.

**18.** For the sun in the goat see p. xxv. Some reader of the Kalendar has here scribbled in a cursive hand the words 'præsta quæsumus', grant, we beseech thee, with which begin a considerable number of collects in the early service books.

**19.** For the winter solstice see pp. xxv and xxxii.

**20.** The Obit of Mr. Nicholas Mylys D.D. and formerly fellow of this college who gave us possessions of eleven pounds fourteen shillings and eightpence per annum at Kersey near Coventry with a view to various uses as appears by his composition made thereupon; and for his anniversary to be perpetually observed in our college.

Mylys first appears in the College books as Chaplain in 1490. He was elected fellow in 1492, became vicar of St. Bride's, Fleet Street, before 1507, and prebendary of York 23 Aug. 1510. He was murdered in 1529 and his murderer was hanged 16 May 1530.

His will is as follows :—

Omnibus ad quos p̄ns Scriptū puenerit Salutē in dñō sempit̄nā. Noueritis me Nicholāū Myles in Sacra Theologia doctorē ac olim sociū aule regine in Oxon Ordinasse ac fecisse vtiq; voluntatē meā quantū ad dispositionē manerij mei ac oīm aliarū terrarū et Tenementorū cū oībus ptinēn suis Situat & Iacentib⁹ in Karsley ppe Coventriā in Comū Warwyd et Coventrie sub modo et forma infra scrip̄t. In p̄mis dedi et cōcessi ac p̄nte scripto meo cōfirmaui p̄posito Aule regine in Oxon et scholarib⁹ eiusdē aule & successorib⁹ suis Imp̄petū p̄dēm Manerij meū cū oīb⁹ suis ptinēn ut plen⁹ patet p Chartā inde cōpletā volo tamē q p̄dēm p̄positus, scholares et success⁹ sui obfuabūt ac Custodient Ordinacōes meas infra scriptas. In p̄mis volo et ordino q p̄fat⁹ p̄posit⁹ scholares et Successores sui inueniant vnū presbitū ad Celebrandū diuina cōtinue infra Capellā predicte aule qui quidm p̄bit oīa faciet & obfuabit vti faciant Capellani dñi Iohānis handley et recipiet in oīb⁹ sicut recipiant p̄fati Capellani in oīb⁹ Cōmoditatib⁹ et emolimētis sic q orabit p fūdatore Aule p̄dē et p oīb⁹ bñfactorib⁹ eiusdē Et specialiter p aīa mea et p afab⁹ parētū amicoꝝ et bñfactorū meoꝝ et





p̄cipue p̄ aiab<sup>9</sup> Willmi brokeherst et Ioāne v̄x sue ac dicet exequias quotidie  
 p̄ aiab<sup>9</sup> p̄dcoz Et obfuabit oīa statuta ac alias Ceremonias quēadmo<sup>9</sup> alij  
 Capellani obfuant tū in Capella quā in aula ac in alijs locis. Ac iponet<sup>9</sup> ac  
 remouebit<sup>9</sup> sicut alij Capellani videlicz p̄ p̄positū & scholares sic<sup>9</sup> patet in  
 statuto. Et quilibz talis noīat<sup>9</sup> siue electus p̄stabit Corpale Iuramētū in  
 admissione sua qđ obfuabit istas ordinacōes meas quātū in eo est. Itē volo  
 & ordino qđ sit alter sacerdos vn<sup>9</sup> de nū<sup>9</sup> socioz qui erit ad denōiacōem  
 p̄positi p̄ tēpe existēdū ippetū Et p̄dēus Sācdos orabit p̄ aīa mea & p̄ aiab<sup>9</sup>  
 sup<sup>9</sup>dicē speciali<sup>9</sup> tū in missis q<sup>9</sup> in alijs diuinis f̄vicijs cū Collecta speciali in  
 missa sua qđ duplex orō est dicēda in missa scđm vsum saz Et dicet bis in  
 septimanis singulis exequias mortuoz p̄ aiab<sup>9</sup> p̄dēis. Et p̄dēis sācdos  
 recipiet ānuatū ab officiarijs p̄fat Aule ad exhibitionē suā p̄ r<sup>9</sup> m subsidij  
 xxxiiij<sup>9</sup> iij θj et recipiet in admissione sua Corpale Iuramētū qđ obfuabit  
 ordinacōes meas quātū in eo est. P̄viso semp qđ p̄fati sācdotes sint de  
 Comitātib<sup>9</sup> Cumbrie & Westm̄landie sic qđ si socius sit de Comitatu Cūbrie,  
 alter sit de Com̄ Westm̄landie Et si Capellan<sup>9</sup> sit de Com̄ Westm̄landij socius  
 erit de Com̄ Cūbrie. Et si cōtingat alterū aut vtrūqz eorūde amoueri  
 quocūqz modo fuerit tunc volo & ordino qđ statim & tū cito q<sup>9</sup> possibilitas  
 p̄miserit alter siue vīqz iponat<sup>9</sup> scđm formā et modū Supi<sup>9</sup> exp̄s hoc adiecto  
 qđ neuter p̄fator sit b̄ficiat<sup>9</sup> Item volo et ordino qđ ille qui legit lecturā  
 publicā in romana lingua in aula cōi si sit sācdos habeat sex solidos et octo  
 denarios ad augmētū stipendij sui sic qđ in missa sua accipiat collectā p̄ aīa  
 mea et aiab<sup>9</sup> p̄dēis. Et quia indies frigescit copia rerū & habundat inopia  
 indigentia siue paup̄tas in tātū qđ scholastici qui intēdūt artib<sup>9</sup> nō habent  
 vnde possint satisfacere lectorib<sup>9</sup> suis sic qđ omittūt leccōes suas in aula cōi  
 anteq<sup>9</sup> audierūt sophistriā et dialecticā cōplete p̄tendentes excusationes qđ nō  
 hēnt vnde soluunt lectorib<sup>9</sup>, inde est qđ in remediū h̄modi defectū siue  
 excusationū p̄tensaz volo & ordino qđ sit vn<sup>9</sup> lecto<sup>9</sup> perit<sup>9</sup> in sophistria & in  
 dialectica ad deputatiōē p̄positi p̄ tēpe existentē qui leget duas lecturas in  
 sophistria siue in dialectica si totidm fuerint in p̄pria p̄sona nisi habeat  
 legitimū d̄pedimētū et copiā a p̄posito siue a locum tenente p̄ tempe  
 existentib<sup>9</sup> Et tunc potest substituere alterū p̄ tempe prius optenta licētia.  
 Item obfuabūt sophisma repeticiones & dubia horis cōgruis & cōsuetis p̄  
 seipsm̄ vel p̄ sufficiētem deputatū cū sūma diligentia et industria sic qđ  
 scholastici p̄ficient in p̄dēu facultate artū, sin min<sup>9</sup> amoveat<sup>9</sup> & iponat<sup>9</sup> alter.  
 Et volo qđ h̄modi lector recipiet ab officiarijs aule p̄fat ānuatim p̄ stipendio  
 suo xxvj s viij θj videlicz in fine cuiuscūqz termini vj s & viij θj sic qđ nihil  
 exiget a scholasticē hēntib<sup>9</sup> cōas a collegio neqz a paup̄ib<sup>9</sup> Et qui fuerint  
 tales erit ad iudiciū p̄positi siue locū tenētē. Item volo & ordino qđ p̄pōit<sup>9</sup>,  
 scholares & success<sup>9</sup> sui obfuabūt die āniuersarij mei ippetū cū solenni missa  
 & exequijs nocte p̄cedētū et p̄posit<sup>9</sup> recipiet ij s, quilibet socius p̄sens in  
 exequijs et missa xx θj quilibz Capellan<sup>9</sup> p̄ns viij θj magister p̄ueroz vj θj  
 pueri dom<sup>9</sup> & clerici capelle iij θj Item pin̄na Cocus et famuli p̄positi quilibet  
 iij θj Item sbocus ij θj Item cleric<sup>9</sup> p̄mtuarij ac f̄uentes iij θj Item habebunt  
 in Aula cōi p̄ refecōne in die āniūsarij mei duos solidos et in festo nōis Ihū<sup>1</sup>  
 duos solidos. Itē si cōtingat p̄dēu maneriū siue aliquā portiōz eiusdē p̄ aliquē  
 iustū titulū amoueri p̄ possessione p̄fati p̄positi scholarū siue successorū  
 suoz sic qđ nō sit p̄ fraudē vel dolū, in tali casu nolo onerare eos nisi iuxta

<sup>1</sup> 7 August, a fifteenth-century festival, so not in the College Kalendar.



quātitatē possessionis & hoc relinquo ꝑscientijs suis. Et quia nihil est tā firmū & fixū ꝑ humanū ingenīū quin diuturnitate temporis possit alterari & vergi in dubiū igitꝝ si cōtingat qđ aliquid in istis ordinationibꝫ meis postea ꝑvenit in dubiū tuū et in tali casu volo qđ huiusmodi dubiū interpretꝝ & declaretꝝ ꝑ ꝑpositū tuū existentem et maiore ꝑtē scholarīū sic qđ iste ordinacōes mee obfuentꝝ et nō frustrētꝝ Et ad hoc Onero ꝑfatū ꝑpositū scholares et successores suos in piculo aīarū suarū Item volo et ordino insup qđ qui legit lecturā in romana lingua ꝑcipiet ānuatim ꝑ modū subsidij ad exhibitionē suā xxvj s viij đj cū nō sit saccdos. Et si sit saccdos recipiet vj s viij đj ꝑter ꝑdēm Sūmā ut supꝫ est expressū. In cuius rei testimoniū huic ꝑnti scꝑto meo sigillū meū apposui. Datꝝ decimo die mēsis Iulij Anno regni rēis henrici Octavi vicesimo ꝑmo.

Per me nycholaū mylys

**Dec. 23.** The Obit of Mr. William ffeetplace esquire and Elizabeth his wife, the parents and benefactors of the same, who gave to us 23s 4d to be annually distributed on the anniversary of the same and for a refection in the common hall. Also for a sermon to be said annually at Chylerey 6s 8d. Also he gave to us annually for the supervision of his chantry at Chylerey eight marks.

The passages in the Indenture made by William Feteplace bearing on his benefactions are as follows :—

The Indenture was made 'the last daie of July in the xviii<sup>th</sup> yere of the reigne of king Henry the viij<sup>th</sup>'.

The lands mentioned therein are :—'the Manor of letcombe Basset . . . 2teyn londys & tēnt<sup>re</sup> rent<sup>re</sup> reūsiōns & seruicē in letcombe Basset . Hendeley West Shifforde Bokehampton Chepynglamburne Hurste ffinyksley Bedon Stawmere Wolueston Erley Westcote Sparshold Chilrey Grove & Vffyngton in the saide Countie [of Berks.] And also . . . oon mese & a tofte with thappurteīne<sup>ce</sup> lyng in kelmescote in the Countie of Oxforde.'

W. ffeetplace left money for the support of :—

'quandam Cantariam ꝑpetuam de vno Capellano in ecclia pochiali beate Marie virginis de Chilrey ac quandam domū elemosinariam ꝑpetuam triū paupū viroꝝ . . .'

'ꝑfatus Capellanus & eciam tres paupes domus elemosinarie ꝑdicte tenentꝝ & obligantꝝ virtute iuramenti ꝑstiti in eorūdem admissione orare primo ꝑcipue & ꝑſialiter ꝑ bono ac ꝑspero statu Willī ffeetplace dum vixit & ꝑ aīa Elizabeth nup vxoris sue Et post decessum ꝑfati Willī ꝑdēus Capellanus ac paupes ꝑfati & successores sui imꝑpetuū orabunt ꝑ aīabus Willī ffeetplace & Elizabeth vxis sue primoꝝ & originalitū fundatoꝝ istius Cantarie & domus elemosinarie ac ꝑ aīabꝫ parentū & antecessoꝝ suoz Eciam orabunt ꝑ aīabꝫ Ricī ffeetplace Antonij ffeetplace & dñi Thome ffeetplace Militis frū ꝑfati Willī . . . [and many others mentioned by name as well as the Provost and fellows of Queen's College, the founders and benefactors, and the Rector and parishioners of Chilrey. &c.]

Item volo qđ ꝑcoffatores mei heredes siue assignati sui distribuunt siue distribui faciant viginti tres solidos & quatuor denarios sterlingoꝝ Preposito



et Scholaribus p̄d̄cis annuatim imp̄p̄m in exequijs et missis p̄dictis p̄sentibz modo quo sequit̄. In primis Preposito duos solidos. Item cuilit socio duodecim denarios. Item vtriqz Capellanoꝝ octo dena. Item Magr̄o p̄loꝝ sex dena. Item paupibz p̄lis et clicis Capelle vnicuiqz quatuor dena. Item vnicuiqz seruienti Scolastico tres denarios. Item volo qd̄ disponant̄ in annuuario p̄d̄co p̄ refectōe in aula cōi p̄d̄ci Collegij tres solidos et quatuor denarios. Et si aliqua pars siue porcio p̄dicte sūme viginti triū solidor̄ et quatuor dena remaneat non distributa siue nō disposita tunc et in tali casu volo qd̄ talis porcio distribuat̄ in aula cōi p̄ refectōe Cōitatus iuxta discrecōem Prepositi et socioꝝ p̄d̄ci Collegij.

Item volo ordino et statuo qd̄ feoffatores mei heredes as-<sup>7</sup> nati siue successores sui causabunt siue inuenient p̄petuis temporibz iuturis vnū honestū sacerdotem in Artibz Magr̄m et ad minus sacre theologie Scolarem imp̄p̄m et annuatim p̄ma dñica quadragesime qui p̄ se vel p̄ aliū sufficientem deputatū suū p̄dicabit v̄bum dei in ecclia pochiali de Chilrey p̄dicet nisi aliqua causa rōnabili vt p̄ q̄ui infectōe infirmitatis seu aliqua alia causa ibm illa die impediatur vnde illud opus diuinū p̄ se vel p̄ aliū p̄fice nequidit si a Rcōre vel a Curatore ecclie p̄d̄cē seu ab aliqua alia p̄sona cum ad hoc venit hac die nō impediatur Recitando et nōtiati in s̄uicio suo orando p̄ bono et p̄spero statu Willi ffitiplace q̄ndiu viuit et p̄ aīa eiusdem Willi postq̄m ab hac luce migrabit et p̄ aīa Elizabeth vx̄is sue et p̄ omibz et singulis illis p̄sonis tam viuis q̄m mortuis quaz nota scripta sunt in quadam tabula existente sup̄ altare in capella Sctē katherine virginis et in fine p̄cum suaz p̄d̄cūs sacerdos dicet p̄ p̄d̄cis aīabz et p̄ aīabz oīm fidelīū defunctor̄ isto die infra eccliam istam erunt exequie et in crastino die deo fauente erit missa solennis de Req̄em<sup>1</sup> p̄ oībus et singulis aīabz p̄d̄cis p̄ quibz aīabz et p̄ aīabz oīm fidelīū defunctor̄ ac p̄ gr̄a vob̄ et michi necessaria humiliū et caritatiue vos deprec̄or quatenus quilit vrm̄ dicat ofonem dñicam cū salutatione angelica.

Item volo et ordino qd̄ p̄d̄cūs sacerdos et successores sui sic euntes p̄dicaturi vsus Chilrey ad h̄mōi f̄monem dicendū recipient annuatim p̄ laboribz et expensis suis a p̄d̄cis feoffatoribus heredibz successoribz siue assignatis suis imp̄p̄m sex solidos et octo denarios sterlingor̄.

**Dec. 29.** The Festival of St. Thomas archbishop and martyr, double feast, nine lessons.

The whole passage relating to St. Thomas of Canterbury has been smudged out.

**31.** The festival of St. Silvester pope, nine lessons, the middle lessons about the Nativity.

The title 'pope' has been smudged out.

For 'middle lessons' see p. xxii.

By all means to be observed The Nativity of the Lord with the eight (following) days, i.e. according to their mode of computing 26 December to 1 January inclusive.

For the Rule at the bottom of p. 48 see p. xxxiii.

<sup>1</sup> See n. 1, p. 71.



## ADDITIONAL NOTES

**Mar. 21.** Jā vacat & vale, or more probably Jam vacat, vale as the flourish before vale does not appear to be a &. 'Now it is vacant. Good bye.' Perhaps a scribble by the last chantry priest who said the office for Crosby after his last performance of the exequiæ.

The Long Rolls for the thirty years after 1482 are very defective, but we have the following entries on the subject:—

1486-7. exeq. mri Crosby ij\* j<sup>d</sup>

dñō Tho. Wrangwych p exeq. Rob. Wright & mri Crosby viij<sup>d</sup>

1487-8 p. exeq. mri Crosby vij\* vj<sup>d</sup>.

1488-9 p pecuniis distribut. in exeq. Crosby vj\* ij<sup>d</sup>.

1492-3 The exeq. mri Joh. Crosby are mentioned with those of Rob. Wright, W. Cherden, Rob. Pereson and Rob. Achard.

In 1516-7 when other exequiæ are mentioned Crosby's name does not appear.

Wrangwych was the person who in 1486-7 was appointed and paid as priest of the Crosby chantry. He or some successor may well have made such an entry in the Obituary book when or after the payments on account of Crosby's exequiæ ceased.

**Page 115.** In the Bodleian Library are four photographs of fragments (Sept. to Dec.) of a manuscript Kalendar used at University College, Oxford, discovered in the University Library at Cambridge in 1905. The original Kalendar is of the thirteenth century, with University College and other additions up to the fifteenth century. Presented by the Rev. H. M. Bannister on Sept. 29, 1905. Now MS. Lat. liturg. d. 10.





## APPENDIXES



## APPENDIX A

Of the Oxford Academical Kalendars mentioned by Wordsworth (*The Ancient Kalendar of the University of Oxford*, O. H. S., xlv. 1904) he gives a full account of The Chancellor's (ib., pp. 68-79), The Senior Proctor's, The Junior Proctor's (ib., pp. 80-103), The Bedel's (ib., pp. 46-57), and of the one at Trinity College, Cambridge (ib., pp. xiv-xxv). The Provost of Oriel has printed the Oriel Kalendar, and the present volume contains the Queen's Kalendar. Wordsworth gives some account of the local memoranda in the Kalendar of University College, and in the Magdalen man's Kalendar preserved in the library of St. John's College; but it may be permissible for comparison of them with the Queen's and Oriel Kalendars to add a somewhat fuller account of their characters and contents.

In what follows I have for brevity called the University College Kalendar U, the Kalendar at St. John's College J, and the Queen's College Kalendar Q.

The Obits in the University College Kalendar seem adequately dealt with by Wordsworth, so I have not referred to them here. See also note on p. 112.

### I. The Kalendar of University College.

The Kalendar occupies the second to the seventh leaf inclusive of a magnificent Manuscript (MS. Coll. Univ. 178), written according to Coxe and Wordsworth about 1400, of which the first and eighth, which is the last leaf, contain some fragments of the Missal to which the Kalendar probably originally belonged. It is a large folio, 15½ inches by 10¾, richly adorned in gold and colours.

Of the kinds of information which the Queen's Kalendar has derived from the Computus few are supplied in the University College Kalendar.

It has the verses on the Egyptian days in each month, but not either the number of days in the calendar and lunar months, nor the lengths of the day and night. It has neither the notes on the days 'omnino tenenda', nor on those 'ab operibus feminarum' ferianda.

The Egyptian days are marked in U rather irregularly with a D. In January the first D is in gold, the second in blue. In February they are not marked. In March only the former of the two is marked in violet. In April they are marked   D with the   in blue and the D in red. In May the former D is red, the latter black. In June both are in blue. In July they are red. In August the first D is red; for the second the   is gold, the D black. In September the  s are blue and the Ds red. In October the Ds are red. In November the first D is red, the second black. In December the first D is red, the second blue with a gold   before it.

Feb. 20 and 21. Opposite these days we find

  Qu bisext<sup>o</sup> fuit iiii die a cathed<sup>a</sup>. s i pet<sup>i</sup> fiat  
  fm s i mathee ap<sup>i</sup> i   h' l a .f. bis numeret<sup>r</sup>.

When it is leap-year the feast of saint Matthias is to be celebrated on the fourth day from Saint Peter's chair and this letter f is to be twice counted.



Saint Peter's chair is 22 Feb. and the rule is that St. Matthias is to be kept on the 25th not the 24th, and of both days the Sunday letter is to be F.

Feb. 25 to 28. Opposite these days we find

¶ Mementoq' anno bisextili luna februa  
rii xxx dies cōput'. ita tū q' luñ mrcij  
xxx dies heāt sicut sēp, hēt ne paschalis  
¶ lune rō uacillet.

Remember that in leap-year the moon of february counts thirty days. so then that the moon of march may have thirty days as september has, lest the computation of the paschal moon be disturbed.

March 3 and 4. Opposite these days we find

Post martis nonas ubi sit noua luna requiras  
Moxq; dies dñi tertia pascha tenet.

Look where the new moon is after the nones of March  
And the third sunday thereafter keeps Easter

This is an inference from the rule that Easter is the first Sunday after the new moon after 21 March.

November 30. After the entry of St. Andrew's day, which corresponds to the entry in Q, U adds

R<sup>a</sup> de fō. S<sup>i</sup>. Andree, that is Regula de festo Sancti Andreæ, but the scribe does not write out the Regula, which is probably that found in Q, p. 30.

December 3 and 4. Opposite these days we find

Post martis nonas ne qñas añ klās  
Aduentū dñi nō est celebrare decembris.

Prebendary Wordsworth kindly refers me to Du Cange (s. v. Adventus) where the distich is found in inverted order

Aduentum Domini non [mos] est celebrare Decembris  
Post ternas Nonas, vel quintas ante Kalendas.

Our scribe perhaps read uel or nec for which he has written ne, and wrote quinas for quintas.

He substituted martis for ternas from his memory of the lines he had written opposite March 3 and 4.

Read

Post ternas nonas vel (or nec) quinas ante Kalendas  
Aduentum domini non est celebrare decembris.

After the third day before the nones or (nor) before the fifth day before the Kalends

Of December you must not celebrate the Advent of the lord.

Another version of the rule for the first Sunday in Advent we find in Q at the foot of p. 30, which Du Cange (loc. cit.) quotes in the form

Andreæ festo vicinior ordine quouis  
Aduentum Domini feria prima colit.

U has the Golden Numbers and the Sunday letters, and the entrance of the



sun into the signs of the zodiac except in January. These last are in varying colours in the different months. In February U has in piscibus, Q in pisce.

The obliterations of mentions of St. Thomas of Canterbury, and of the titles of the popes are present in U. The blanks have been generally filled up in U more carefully than in the few places where this has been done in Q. This may be due to the action of Obadiah Walker or of one of his contemporaries.

U generally omits the etc. found frequently in Q after the mention of the number of the lessons.

U generally writes *m̃ris* where Q has *m̃r*, and *s̃cī*, *s̃cōz* etc. where Q has *S'*.

It will have appeared from his treatment of the Ds marking the Egyptian days, as described above, that the scribe of U used his colours aesthetically rather than liturgically. In January he gives the Circumcision in gold, the Octaves in blue, and St. Lucian, St. Felix and St. Maurus in red. All these saints Q has in black, while St. Wlstan who is red in Q is black in U, having only three lessons in U and nine in Q.

The selection of days during the year to distinguish in gold leads to the same conclusion. They are the Circumcision, the Epiphany, the Purification, St Edward King and martyr, The Annunciation, The Invention of the Holy Cross, The Nativity of St. John Baptist, Saint Laurence, The Assumption, The Nativity of the Virgin, Saint Symon and St. Jude, Saint Andrew, the Conception of the Virgin, Christmas Day, and the Vigils of all the days after the Invention of the Holy Cross except the Conception of the Virgin.

The names of the months are throughout in gold both at the beginning of the month, except in January where it is in red, and when the days before the Kalends of the next months begin, except in October, where the word November after Kal is omitted. Gold is also used ornamentally in other places.

All this deprives the use of the colours of any definite liturgical value, while it enhances the beauty of the pages of the manuscript.

As to Saints Days

U omits

- 5 Jan. The Memory of King Edward the Confessor.
- 13 „ Middle lessons of Saint Hillarius.
- 28 Feb. St. Augustine.
- 27 Mar. Resurrectio Domini.
- 12 Apr. St. Leo the pope.
- 2 May St. Germanus.
- 9 June Sts. Primus and Felicianus.
- 12 „ Sts. Basilidis, Cyrinus, Nabor and Nazarius.
- 26 July St. Anne.
- 27 Aug. St. Ruphus.
- 4 Oct. St. Francis.
- 12 „ Saint Wlfrid.
- 19 „ Saint Frideswide.
- 16 Nov. Middle lessons of Saint Martin.

It adds

- 2 July, Memory of St. Swithin.
- 22 „ Memory of Saint Wandragesil the abbot.





- 25 July Memory of the martyrs Christopher and Cucuf.  
 22 Aug. Memory of Saints Timotheus and Simphorianus.  
 28 „ Memory of Saint Hermes.  
 1 Oct. St. Bavo, who is probably omitted in Q for want of space.  
 18 „ Memory of St. Just.  
 11 Nov. Memory of St. Mennas.  
 13 „ Memory of St. Mart.  
 23 „ Memory of St. Felic.

Of special differences from Q which do not seem to come under any general rule

In JANUARY

6. U reads ix f for ix l'c.  
 8. U reads p'biteri for soc'. q3 eius m̄r. Mē. t̄m̄.  
 14. U omits in pincis after the name of Felix.  
 27. U omits et conf'.

In February

1. Instead of etc. on St. Bridget's day U has 'e Te deū'. (See p. 51.)  
 2. U has Sēē instead of bē. as the title of the Virgin Mary, and omits ix l'c.  
 3. U has e t' (for et Te deum) where Q has etc.  
 6. U omits 'et conf'.  
 10. U writes non for nō, omits the liturgical direction for St. Scolastica's day, and adds Inuit' d\* iij l'c.  
 14. U adds ep̄i after valentini and adds Inuit' d\*.  
 22. U adds ap̄l'i to the name of St. Peter and omits Inuit' trip\* and Ver incipit.  
 24. U omits d'. f̄m̄. Locus bissexti.

In March.

- In the Egyptian line he reads mādanter and disrūpit.  
 1. Hic mutantur, U. h'. mutātur, Q.  
 7. U has scāx for S' and adds uirg' before m̄x.  
 11. U omits Claues pasche.  
 12. U adds e conf'. and omits d'. f'.  
 18. U adds ix l'c.  
 20. U supplies conf'. for which a gap is left in Q, and has also *secunda manu* f. d\*. p'n<sup>le</sup>.  
 21. U omits ix. l'c. and Equinoctiū.  
 25. U has Annunciatio dñica in gold on the right day.

In April

3. U reads simply Sē ricardi ep̄i e conf'. ix l'c.  
 4. U reads simply Sē Ambrosii ep̄i e conf'.  
 8. The ¶ is placed between the In and the uit'.  
 14. U has merely Scōx m̄x tiburcij e ualeriani iij l'c.  
 15. U has claues rogacionū on this day instead of as Q on the fourteenth.  
 25. U has Sē marci eūngl'iste iij l'c e reg' ch'i. Si f̄m s. marci if\* ¶ ebdom pasch' eueñit nich'. de f. ñ de ieun' fiat.



leta ❸ nia maior.

iii l'c.

Feast of saint mark the evangelist, 3 lessons with ruling of choir.  
(See p. xxi.) If the feast of saint mark falls within the week of Easter  
let there be no observance of the feast nor of the fast.

Greater litany (see p. xxxii)

3 lessons.

28. U gives the clauēs on the 29th, and the prim<sup>9</sup> dies on the 30th.

#### In May

In the Egyptian line U has ora for hora.

1. U has iii l'c cū reg'. ch'i, where Q has d'. fm̃.

3. U has (in gold) Inuencio scē crucis, (in red) iii l'c ę t'<sup>1</sup> d<sup>2</sup>. f. mē<sup>3</sup> le  
m̃rib<sup>3</sup> alexad<sup>3</sup>. euencio ę theodoro. Inuit' t'p<sup>4</sup>.

6. U adds ē reg' ch'i before Inuit' t'plex, which takes the place of t<sup>4</sup>  
Inuit'.

12. U has m̃x after Scc̃x.

19. U reads Scī dunstani arch'epī iij l'c ę t'<sup>1</sup> ē reg' ch'i ę mē de scā pot'.  
uig<sup>5</sup>.

25. U omits et conf', adds ę t'<sup>1</sup> ē reg' ch'i after l'c, has mē instead of  
med'. l'c. and omits m̃r at the end.

26. U has Scī Augustini epī p̃mi angloꝝ apl'i. iij l'c ē. reg'. ch'i.

#### In June

5. U has Scī Bonifacij cū soc' s' m̃x Inuit' d<sup>2</sup> iij l'c.

6. U adds ❸ (in gold) vltimus t'minus pentecost' (in blue).

7. U has iii l'c for St Wlstan, while Q has ix l'c.

8. U omits et conf'.

9. U adds arch'epī after Edmund.

11. U omits Inuit' tripl'x.

13. U adds ❸ (in blue) Ultimus pent'. (in red).

14. U has Scī b (only) iii l'c. See p. 77.

15. U has d<sup>2</sup> after Inuit', and adds iij l'c, and uses ę where Q  
has et and atq<sup>6</sup>.

16. U adds ę 9f.

19. U spells the name p̃thasij with two i's.

20. St Edward's translation is in violet; and the Summer Solstice  
seems to be on the following day.

26. U omits Inuit'. d'.

28. U omits et conf'.

29. U adds ix l'c.

30. U omits Inuit'. trip<sup>7</sup>.

#### In July

The Egyptian line has Terdecimus in U.

1. U omits Inuit' d'.

2. U adds Inuit'. d'.

4. U adds ę ordinacio after Translacio.

7. U has *secunda manu* Translatio Scī Thome archiepiscopi ę mar-  
tiris ix l'c, the *prima manu* in blue having been smudged out.

11. U omits ix l'c.

<sup>1</sup> ę t' is and te deum, see p. 51.



14. U has simply Dies caniculares (in red).
15. U spells the name swithuni and omits @ 9f.
16. U puts sol in leone on this day, Q on the 18th.
22. U omits Inuit'. tripl'x.
23. U adds Inuit'. t'p'.
25. U omits duplex f'm.
28. U adds m're iij l'c. which are perhaps omitted in Q for want of space.
31. U omits @ 9f.

## In August

1. U has vij m'ribz for m'f. machab'.
3. U adds c sociis s'. Cf. note on Oct. 15, p. 100.
6. U adds Inuit'. d'.
8. U omits Inuit'. d'.
9. U has militis @ before m'f.
10. U omits Inuit'. trip'.
11. U spells Tiburcij.
13. U reads c soc'. s., Q soc'. q3 ei'.
14. U omits p'sb'f @ 9f.
15. U has scē marie uirg', Q bē marie.
17. U reads Oct'. S'. Laurenc'. de q mē. @ missa in cap'l'o.
18. on these days also U has de quo mē. to remind the reader that
19. during the Octave of the Assumption the saints are ousted.
22. After ix l'c. U has mē de m'ribz timoth'. @ simph'. and d' for trip'.
23. U spells timothei, and adds Vigilia.
24. U omits dup. fest'.
28. U reads Scī augustini epī @ 9f. ix l'c.
29. U adds ūg'. @ m're.

## In September

1. U has abbis @ 9f, and med'. l'c. for mē.
4. U adds @ conf. after epī, and omits all that follows.
5. U omits H'c finiūt dies caniclar'.
7. U adds Vig'lia.
8. U adds uirg'. after marie.
9. U has De quo before mē.
11. U has de quibus before mē.
14. U has d'. f. after crucis, and omits everything after l'c.
15. U reads Festiuitas reliquiar. duplex f'm. ix l'c.
16. U adds nō m'ris after uirg'.
20. U omits Eānoctiū autūpnal'.
21. U omits et eūng'. after apl'i, and adds d'. f.
23. U omits sū Te d'm, and adds on this or the following day **C**  
Hic mutant' indiciones.
25. U omits @ Te d'.
26. U adds @ m'ris after ūg'.
30. U omits d'. f. i ecēa. This probably explains the reading in Q.  
Q's original was like U. First d'. f. was added, and then i ecēa, which  
so found itself in the wrong place.



## In October

1. U adds ix l'c.
6. U omits et m̃r.
7. U reads marcelli, and adds Inuit'. d<sup>s</sup>.
13. U omits Tñslacio and d'. f̃m̃.
15. U reads S̃c̃i Wlfranni ẽp̃i ę cf'. Saꝝ ix l'c.
16. U has Dedicacio at the beginning, tūba after monte, and iii l'c. at the end.
18. U omits f̃m̃. d'.
23. U omits et conf'. and ę sū te d'.
28. U omits duplex f̃m̃, and adds Inuit' triplex.

## In November

2. U has Cōmemoracio oīm f̃deliū defunctoꝝ ix l'c.
6. U omits ę 9f'.
11. U omits Inuit'. tripl'x.
15. U omits l'c. after med'.
16. U has Deposicio at the beginning and ę cōf' after archiēpi, and omits d'. f. and med'. l'c. de S' m̃rtino.
24. U adds yemps oritur.
25. U omits d'. f.
29. U has soc' q3 eius instead of et sisinnii.

## In December

3. U has in violet Ulti<sup>m</sup> aduētus
7. U has apl'i after andree.
8. U has uirg'. after marie.
21. U omits duplex f̃m̃.
24. U has Uigl'ia.
27. U has ix l'c.
29. U has *secunda manu* S̃c̃i Thome martyris. The ix l'c at the end of the line shows that the original entry was in gold.
31. U has ẽp̃i for ppē.

## II. The Kalendar at St. John's College.

This Kalendar forms the ninth of twenty-eight items of which the Manuscript in the library of St. John's College, Oxford, numbered 188 by Mr. Coxe, is composed. The item consists of nine leaves (fol. 40 to fol. 48 inclusive) of which the first three contain rules and tables for concurrents, epacts, and other matters valuable for some of the elaborate calculations, interesting to those who wished to go profoundly into the astronomical and other questions which could be raised in connexion with the Kalendar. Into these matters there is not space here to enter. What follows has reference only to the last six folios on which the Kalendar is written.

The volume is a small quarto 7<sup>1</sup>/<sub>8</sub> inches by 5<sup>3</sup>/<sub>8</sub>.

Each page of the Kalendar has eight columns of tabular matter before the wider space containing the names of the feasts. A second space following this has occasional astronomical and other calendrical notes and in this column most of the additions *tertia manu* are found.





It has no indications of the quality (e.g. duplex festum) of the feasts, nor any liturgical directions, such as the number of the lessons. The entrance of the sun into the signs of the zodiac is not given.

In what follows J stands for this Manuscript, and Q for the Queen's College Kalendar.

At the top of the column containing the names of the Saints days is

Regl'aris<sup>1</sup> ferial' followed by a number.

Regl'aris lunaris followed by a number.

At the top of the following column are given the number of days in the month, and the number of days in the lunation.

Throughout the Kalendar the days on which disputations were not to be held (non dis.), lectures were not to be delivered (non le.) or were to be got over quickly, dies legibiles festine or festinanter (le. fe.), are marked *tertia manu*. These terms are explained by Wordsworth (*Ancient Kalendar*, pp. 27 foll.) and the entries of this sort in this (which he calls M) and four other Kalendars are set out in the same book, pp. 231 foll. I have therefore not mentioned them in what follows.

It is probably in connexion with these entries that under 14 January occurs the entry In cras(tino) scti hylarii resumptio reg. i.e. regentium, the disputations of the newly incepted masters at the beginning of each academical term. Only the 'resumptio' at the beginning of Hilary Term is noted in J.

In some older Kalendars the days on which some prechristian events are supposed to have happened are inserted: In J the following are found:—

18 March. Prim<sup>o</sup> dies secli.

23 March. Adam creatus.

17 April. Ingressio noe i archam.

Speaking generally, the manuscript seems to have been written by three scribes. The Original Scribe to whom the Kalendar as first written was due appears to have written under Hereford influences in the latter part of the thirteenth century.<sup>2</sup> Saint Ethelbert whom he gives (20 May) is buried at Hereford, and St. Milburga (23 Feb.) is a Hereford saint. The mention of Saint Hugh (17 Nov.) and of St. Edmund, archbishop (16 Nov.), precludes an earlier date. The introduction of a number of French abbots, of St. Victor (21 July), of St. Aurea (Oct. 3), and of St. Georgii cum sociis (27 Aug.), meaning the Translation of George and Aurelia to Paris, renders it likely that the Kalendar may have been written for or under the influence of a colony of Victorine Augustine canons settled in 1179 at Wigmore in the diocese of Hereford, from the Austin canon priory of St. Victor at Paris.

<sup>1</sup> 'The Regulars are used with the concurrents (p. xxvi) in ascertaining on what day of the week the first day of each month fell.' Nicolas' *Chronology of History*, p. 25.

<sup>2</sup> Mr. Bannister reminds me that the omission by the original scribe of the Translation in 1247 of archbishop Edmund (9 June) and of the feast of St. Richard canonized 1262 (3 April), which were inserted by the Academic scribe, and of St. Peter Martyr canonized 1253 (29 April), which was inserted by a later hand of doubtful date, does not prove that the Kalendar was not written after those dates, as the feasts would not have necessarily been inserted in the book of a Herefordshire Victorine canon. He also suggests 1260 as the year in which the Kalendar was copied on the principles laid down by him in *Signs in Kalendarial Tables*, a paper printed in *Mélanges offerts à M. Émile Chatelain*, Paris, 1910. 'The black dot before 6 in the 7th space of the second column of folio 42 verso may refer to that year, and the second added dot in the space [P] on folio 41 verso distinctly indicates it.'



(See *Notes on a Bristol Manuscript Missal*, by C. F. Atchley in Transactions of St. Paul's Ecclesiological Society, Vol. iv. 1896.)

A second scribe, dated by Mr. Madan and Mr. Bannister in the second half of the fourteenth century, is accountable for a number of saints' names added in December in a hand quite distinct from the original scribe's. His entries are of a miscellaneous character, may have been added from a martyrology, and therefore give little indication of the provenance of the scribe.

Its academic character is given to the Kalendar by a third scribe of the fifteenth or sixteenth century, who may be connected with Magdalen College from his mentioning (20 Oct.) *Dedicatio colegij marie magdalene*. To this scribe are due

- 13 Jan. et firmini epi.
- 14 " In cras(tino) sc̃i hylarii resūptio reg(entium).
- 20 " Sebastiani et fabiani.
- 12 Feb. Tranlatio sc̃e fredeswyde.
- 18 " hic ('ortus veris' was probably intended to be added).
- 28 " Sc̃i Augustini.
- 2 March Cedde.
- 20 " Cutberti.
- 30 April Sc̃i petri martiris.
- 7 May Jhois de beú<sup>o</sup> (Johannis de beverlaco).
- 15 " Inuētio sc̃e fredeswyde.
- 8 June Sc̃i Wyllmi.
- 9 " Sc̃i Edmūdi.
- 13 " Sc̃i Antonii.
- 16 " Sc̃i Rycardi.
- 2 July visitaō elisezthie (elisabethæ).
- 13 Oct. Translatio Sc̃i Edwardi Reg.
- 8 Nov. Quatuor coronatoꝝ mar<sup>z</sup>.
- 16 Dec. O Sapiens.

and all the academic entries nō dis., nō le., le. fe.

The introduction of lini (Nov. 26) seems to be due to a fourth and still later hand.

The entry on 23 Feb. *exequie Vmfridi de Glocest*, et 1<sup>o</sup> die missa de eod. is perhaps due to a fifth person.

For these scribes and their entries see Wordsworth, *Ancient Kalendar* (O.H.S. xlv), p. 34, and H. A. Wilson, *History of Magdalen College*, p. 28.

To the Saints' days mentioned in Q are added by J, besides those added by the Academic scribe:—

- 3 Jan. Sc̃e Genuoefe ṽg.
- 5 " Sc̃i Symeonis monachi.
- 8 " Maximianus and Julianus who are probably referred to as socii of Lucianus in Q.
- 9 " Sc̃i Juliani 9<sup>f</sup> et Basilisee ṽ.
- 10 " Sc̃i pauli primi h'emite.
- 11 " Sc̃i saluii ep̃i & 9<sup>f</sup>.
- 13 " Remigii 9<sup>f</sup>.
- 15 " Boniti ep̃i & 9<sup>f</sup>.
- 17 " Sc̃i antonii abb'is.



- 19 Jan. S $\bar{c}$ i leunomani abb'is & 9f.  
 23 " S $\bar{c}$ e emerentiane  $\dot{v}$  et macharii abb'is.  
 24 " S $\bar{c}$ i Babili e $\bar{p}$ i & m $\bar{r}$ .  
 25 " proiecti m $\bar{r}$ .  
 26 " policarpi e $\bar{p}$ i & ma $\bar{z}$ .  
 29 " S $\bar{c}$ i valerii e $\bar{p}$ i & 9f. Dormitō pauli. This latter entry Mr. Bannister has not found in any other Kalendar.  
 30 " S $\bar{c}$ i mathie e $\bar{p}$ i & 9f.  
 23 Feb. S $\bar{c}$ e milburge v $\bar{g}$ is.  
 1 March S $\bar{c}$ i W' 9f & albini 9f.  
 17 " S $\bar{c}$ i patcii e $\bar{p}$ i.  
 15 Apr. S $\bar{c}$ i pat'ni e $\bar{p}$ i.  
 29 " S $\bar{c}$ i germani e $\bar{p}$ i.  
 2 May S $\bar{c}$ i athanasii e $\bar{p}$ i.  
 20 " S $\bar{c}$ i ethelb'ti reg. & m $\bar{r}$ .  
 29 " S $\bar{c}$ i maximi e $\bar{p}$ i & 9f.  
 1 June S $\bar{c}$ i M $\bar{e}$ llini m $\bar{r}$ .  
 16 " S $\bar{c}$ i cirici & Julite m $\bar{r}$ is eius.  
 1 July S $\bar{c}$ i swythuni e $\bar{p}$ i.  
 21 " S $\bar{c}$ i victoris m $\bar{r}$ l.  
 27 Aug. S $\bar{c}$ i Georgii cū sociis.  
 15 Sept. S $\bar{c}$ i nichomedis m $\bar{r}$ is (omitted 1 June).  
 16 " S $\bar{c}$ e eufemie.  
 3 Oct. S $\bar{c}$ e auree  $\dot{u}$ g'.  
 3 Nov. S $\bar{c}$ ō $\bar{z}$  12 9fesso $\bar{z}$ . (Mr. Bannister has not found this entry in any other Kalendar.)  
 17 " S $\bar{c}$ i hugonis e $\bar{p}$ i & 9f. line'.  
 1 Dec. S $\bar{c}$ i Eligii e $\bar{p}$ i & 9f.  
 2 " S $\bar{c}$ e biuiane  $\dot{v}$  & m $\bar{r}$ .  
 3 " S $\bar{c}$ i birini e $\bar{p}$ i & 9f.  
 4 " S $\bar{c}$ e barbare virginis.  
 5 " S $\bar{c}$ i Sabbe abbatis & 9f. S $\bar{c}$ i Martini abba $\bar{z}$  & 9f.  
 7 " S $\bar{c}$ i ambrosii e $\bar{p}$ i & doctoris.  
 9 " S $\bar{c}$ i Cypriani abba $\bar{z}$  & 9f.  
 10 " S $\bar{c}$ i Melchiadis e $\bar{p}$ i & m $\bar{r}$ .  
 11 " S $\bar{c}$ i damasi pape & 9f.  
 12 " S $\bar{c}$ ō $\bar{z}$  m $\bar{r}$  epimachi & alexandri.  
 14 " S $\bar{c}$ i spiridionis e $\bar{p}$ i & 9f.  
 15 " S $\bar{c}$ i valeriani e $\bar{p}$ i & 9f.  
 17 " S $\bar{c}$ i ignacii e $\bar{p}$ i & 9f.  
 18 " S $\bar{c}$ i graciani e $\bar{p}$ i & 9f.  
 19 " S $\bar{c}$ i nemesii martiris.  
 20 " S $\bar{c}$ i Julii m $\bar{r}$ .  
 22 " S $\bar{c}$ i Syrionis m $\bar{r}$ is.  
 23 " S $\bar{c}$ e victorine virginis & m $\bar{r}$ is.  
 24 " S $\bar{c}$ i gregorii m $\bar{r}$ is.



Of those mentioned in Q J omits:—

5 Jan. The Octave of St. Thomas, with Memory of St. Edward King and confessor.

19 " S' Wlstani epī et 9f.

30 " S' Batildis regine nō mīr.

3 Feb. S' blasii epī et mīr.

30 Mar. S' Cuthberti (added in J, *sec. man.*)

3 Apr. S' Ricardi.

14 " Maxi, the companion of Tyburcius & Valerianus.

19 " S' Alphegi.

2 May S' germani.

25 " S' Aldelmi.

31 " S' petronille.

1 June S' nichomedis. (He or another of the same name is added

15 Sept.)

7 " Translacio S' Wlstani (see 19 Jan.).

9 " Tñslacio S' Edmundi. (Sēi Edmundi is added *tertia manu.*)

14 " S' Blasii.

16 " Tñslacio S' Ricardi. (Sēi Rycardi is added *tertia manu.*)

20 " Tñslacio S' Edwardi Reg. et mīr.

23 " S' Etheldrede.

28 " S' leonis.

15 July Translacio S' Swithini socioꝝ q3 ei<sup>9</sup>.

23 " S' praxedis.

24 " S' cristine.

26 " S' anne.

27 " S' dormientium.

28 " S' sāpsonis and mē de S'. pantaleone.

29 " Beatricis (perhaps for want of room).

6 Aug. S' sexti, felicissimi, agapiti.

23 " S' thimothei et apollinaris.

24 " Mē de S. Audoeni.

27 " S' Ruphi.

31 " S' Cuthburge.

1 Sept. Mē de s' prisco.

4 " Tñslacio S' cuthb'ti.

5 " S' b'tini abb'is.

14 " M. l'c. de mīr cornelio. q cy.

15 " festū reliquiarū Sax. Oct' s' marie.

16 " S' Edithe.

21 " Mē de scō laudo.

23 " S' tecele.

25 " S' firmini.

26 " S' cypriani and s' iustine.

1 Oct. Germani and vedasti.

4 " S' francisci (added in J, *sec. man.*?).

7 " marcelliani et apul'. (To s' marci is added pp. in J.)





- 10 Oct. S' gereonis soc'. q3 ei<sup>9</sup>.  
 11 " S' Nigasii soc' q3 ei<sup>9</sup>.  
 12 " S' Wlfridi.  
 13 " Translatio S<sup>c</sup>i Edwardi Reg. (added in J, *tertia manu*).  
 15 " S' Wlfrāni.  
 19 " S' frideswide uirg'. (added in J, *tertia manu*).  
 21 " S' xi. mil. uirg'.  
 23 " S' romani.  
 9 Nov. S' theodori.  
 13 " S' bricii.  
 15 " S' machuti, med', l'e de S' Martino.  
 17 " S' aniani.  
 18 " Oct' S' Martini.  
 22 " S' cecilie.  
 29 " S' sisinnii.  
 7 Dec. Oct' S' andree.  
 31 " S' siluestri.

S' marcellini et petri given in Q on 2 June are given in J on 1 June.

To a scholar interested in the astronomical side of these Kalendars the editing of this Kalendar would be a fascinating task ; there are problems to be found in it which have so far baffled investigation ; and the peculiarity of some of the other entries renders the Kalendar deserving of special attention. I commend it to some researcher at one or other of the Colleges interested in it.



## APPENDIX B

The Provost of Oriel has allowed me to print here three documents which have an interesting bearing on the mnemonics contained in the Queen's College Kalendar.

The first gives the rule for finding the day of the week corresponding to any given day, whether for New Style or for Old Style.

The second, with the title *Clavis Calendarii*, deals with the Sunday Letters, the Golden Numbers, and the Paschal Full Moons from 1800 to 2199.

The third provides for the exceptions to the universality of the rule, at the bottom of page 1 in the Kalendar, for finding the moveable feasts of the early part of the Ecclesiastical Year.

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### I.

To find the day of the week, corresponding to any given day,  
whether for New Style,<sup>1</sup> or for Old Style.

Si quaeras, quae cuique diei feria constet,  
Haec praecepta tene, chartaeque inscribe fideli.

Connumeres annum Domini mensemque diemque  
Sedulus, accedatque anni pars integra quarta.  
Neglecto interea, centesima saecula quot sint,  
Hoc unum caveas: saeclo redeunte quaterno  
Sex cape, quatuor inde, exin duo, denique nilum:  
Per septem summam mox divide, quotque supersint  
Tot numera: quaesitae aderit sua feria sedi.

Si tibi, qui Caio placuit, sit grator ordo,  
Haec de centenis servetur regula saeculis.  
Septuplici cuivis numero tu quatuor adde;  
Inde, memor quot sint anno centesima saecula,  
Deme tot, et si quid restet, summae adde priori.  
Hinc eadem ad finem via te deducet eundem.

iv. Non. Oct.  
MDCCCCII.

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<sup>1</sup> From just before the Christian era a method of computing time had been adopted which made three out of every four years consist of 365 days, while the fourth year had 366 days. This depended upon the belief that the revolution of the earth round the sun occupied  $365\frac{1}{4}$  days. This however was not exactly the case, and by the end of the sixteenth century the error had made the days fall ten days earlier than their true position in the revolution of the earth round the sun. To correct this Pope Gregory XIII ordained that the day following 4 Oct., 1582, should be reckoned as 15 Oct., 1582, and, to prevent the error from being renewed in the future, that the last year of each century should only have 366 days if the number of the century was divisible by 4. This has been adopted in every European country except Russia and Greece, in England only as late as 1752. By that time the error had amounted to eleven days, and the days omitted in England were 3 to 13 Sept., 1752, inclusive. The pre-*Gregorian* or *Julian* ('qui Caio placuit') year is said to be *Old Style*, the *Gregorian* year *New Style*.



## II.

## 1. Key to the Calendar.

**Sunday  
Letter**

To find the Sunday Letter, according to the Calendar for the Century 1800 to 1899, add to the year of Our Lord its Fourth Part, omitting Fractions, and divide by 7: if the remainder is 6, the Sunday Letter is B; if 5, C; and so on: if there is no remainder, the Sunday Letter is A.

For the Century 1900 and onward to the year 2199, add to the Year of our Lord its Fourth Part, as before, and also the number 6; and proceed as in the last Rule.

In Leap-years this rule does not apply before March 1: for January and February use the preceding Sunday Letter.

**Golden  
Number**

To find the Golden Number of the Year, add one to the Year of Our Lord, and divide by 19: The Remainder, if any, is the Golden Number; but if there is no Remainder, then 19 is the Golden Number.

**Paschal  
Tables**

Tables showing the Paschal Full Moons for the last Century and for the following three Centuries, viz. 1800-1899 and 1900-2199.

Having found the Golden Number for the given year, turn to the outer column, and mark the day of the month there given: this will be the place of the Paschal Full Moon: the Sunday following will be Easter Day.

The Paschal period extends from March 25 to April 18, both inclusive.

C. L. S.

17. 7. 1910.

2. *Clavis Calendarii.*

*Quomodo littera Dominicalis cujuscunque anni reperiatur.*

Anni reddatur numero pars integra quarta:

Sex etiam: mox in septenas divide partes.

Quantum, quo nequeant partes explorare rotundum,

Invenias, memori numerum tu mente teneto.

Hinc, quam prima velit sedem sibi FERIA, discas.

Uno deficiente, locum B. littera signat:

C. binis: reliquae certa sub lege sequuntur.

Defuerit si nil, praesenti subsidio est A.

Bissextum si forte cadat, non ante Kalendae

Quam Martis venire, sequi praecepta licebit:

Februus in sedem fugient Janusque minorem.

*Quomodo suus cuique anno numerus aureus assignandus sit.*

Adjicias unum numero quicunque sit anni:

Quem sic confectum per nonum et divide denum.

Quantus tum superest numerus datur aureus anno:

Constet nil superesse, novem subscribe decemque.



*Plenilunia Paschalia secundum ordinem aureorum numerorum disposita.*

Quem sibi quisque locum numerus velit aureus, audi:

Hinc poteris recte Paschalem ponere Lunam.

In Festo Domini celebretur Pascha sequenti.

Tu modo, fastorum seriem quae sancta regat lex,

Et quibus in spatiis teneatur Luna, memento.

Huic ultroque citroque vaganti terminus obstat.

Principium cum nocte notabit Martius aequa:

Additus octavo decimus Sol claudet Aprilem.

## MDCCC—MDCCCXCIX.

|        |   |           |
|--------|---|-----------|
| I.     | Idibus incipias: prima est ibi Luna locanda.      | April 13. |
| II.    | Inde redi: Solemque secundum junge secundae.      | " 2.      |
| III.   | Tertia viginti vult insedisce duobus.             | March 22. |
| IV.    | Quarta die decimo plenum monstraverit orbem.      | April 10. |
| V.     | Fers quintae signum tu, Sol penultime Martis.     | March 30. |
| VI.    | Sexta coartatum finem contingit Aprilis.          | April 18. |
| VII.   | Amplexa est septem concordi septima vincolo:      | " 7.      |
| VIII.  | Quis si viginti reddas, octava reperta est.       | March 27. |
| IX.    | Cum quinto decimo didicit concurrere nona;        | April 15. |
| X.     | Et decima Apriles praecedit nuntia Nonas.         | " 4.      |
| XI.    | Undecimam sedem quartus vigesimus implet.         | March 24. |
| XII.   | Tu duodenam extra duodenum ponere noli.           | April 12. |
| XIII.  | Tertia cum decima Apriles vult nosse Kalendas;    | " 1.      |
| XIV.   | Et decima quarta nox illustrabitur aequa.         | March 21. |
| XV.    | A quinta decima nonum numerare diem fas;          | April 9.  |
| XVI.   | Sextaque cum decima viginti est juncta novemque.  | March 29. |
| XVII.  | Septima post decimam proprium servare locum scit. | April 17. |
| XVIII. | Octavam decimam Nonarum crastina signat.          | " 6.      |
| XIX.   | Ultima viginti Soles sibi vindicat et sex.        | March 26. |

## MDCCCC—MMXCIX.

|        |   |           |
|--------|---|-----------|
| I.     | Incipe post Idus: primam dat crastina sedem.      | April 14. |
| II.    | Ricardi Festum ponas statione secunda.            | " 3.      |
| III.   | Tertia viginti Luna est conjuncta tribusque.      | March 23. |
| IV.    | Undecimo cum Sole suavit quarta reverti.          | April 11. |
| V.     | Fert quintae signum mensis lux ultima Martis.     | March 31. |
| VI.    | Sexta coartatum finem contingit Aprilis.          | April 18. |
| VII.   | Septima fraternis recipit complexibus octo:       | " 8.      |
| VIII.  | Quis si viginti reddas, octava reperta est.       | March 28. |
| IX.    | Cum sexto decimo Lunam concurrere nonam,          | April 16. |
| X.     | Et decimae Lunae Nonas constare memento.          | " 5.      |
| XI.    | Undecimam sedem quintus vigesimus implet.         | March 25. |
| XII.   | Idus signabit numerus duodenus Apriles.           | April 13. |
| XIII.  | Tertia cum decima est ancilla secuta Kalendas;    | " 2.      |
| XIV.   | Quartaque post decimam viginti est juncta duobus. | March 22. |
| XV.    | A decima quinta decimum numerare diem fas.        | April 10. |
| XVI.   | In sexta decima trigesimus exoritur Sol.          | March 30. |
| XVII.  | Septima post decimam proprium servare locum scit. | April 17. |
| XVIII. | Octavam decimam septeno junge diei.               | " 7.      |
| XIX.   | Ultima viginti Soles septemque requirit.          | March 27. |

C. L. S.

In Festo Omnium Sanctorum,  
MDCCCC.





## III.

**Rule for finding the Moveable Feasts depending on Easter.**

Quinque bis, inde dyas, bis septem, bis deca, tetras :

Si cadit in lucem Domini, numerabis eandem.

The exception to this rule in the case of years VIII and XIX explained and corrected.

The rule is based on the assumption that the Lunations employed will be alternately hollow and full, so that the distance from any one of the determining days to the next shall always be a multiple of seven days. But in the years VIII and XIX the first Lunation is full and not hollow, and its determining day comes a day too soon, making the distance between it and the next twenty-two days : so that if the determining day falls on a Sunday, there will be three more Sundays before the second is reached : making three Sundays between Septuagesima and the First Sunday in Lent instead of two.

This can be corrected by providing that in such cases the period of seven days within which Septuagesima may fall shall be reckoned from the day after the determining day instead of from the day itself and shall include the seventh day.

The rule may then be stated thus :—

Quinque bis, inde dyas, bis septem, bis deca, tetras :

Si cadit in lucem Domini, numerabis eandem :

Quum vero octavus numerus regit aureus annum,

Aut nonus decimus, tunc expleat hebdomas orbem,

Si vis ad primum recte decurrere festum.

## VIII

|                  |                      |           |            |
|------------------|----------------------|-----------|------------|
| Sunday Letter C. | First New Moon       | Feb. 4    | Almanac 35 |
|                  | Tenth Day            | 14 C      |            |
|                  | Septuagesima         | 21 C      | A. D. 45   |
|                  | Second New Moon      | March 6 B | 577        |
|                  | Second Day           | 8 D       | 1109       |
|                  | First Sunday in Lent | 14 C      | 1641       |

|                     |                      |           |                     |
|---------------------|----------------------|-----------|---------------------|
| Sunday Letter D. C. | First New Moon       | Feb. 4    | Almanacs : 35* : 35 |
|                     | Day after            | 5         |                     |
|                     | Tenth Day            | 15 D      | A. D. 140           |
|                     | Septuagesima         | 22 D      | 672                 |
|                     | Second New Moon      | March 6 B | 1204                |
|                     | Second Day           | 8 D       | 1736                |
|                     | First Sunday in Lent | 14 C      |                     |



## XIX

|                  |                      |           |            |
|------------------|----------------------|-----------|------------|
| Sunday Letter B. | First New Moon       | Feb. 3    | Almanac 34 |
|                  | Tenth Day            | 13 B      |            |
|                  | Septuagesima         | 20 B      | A. D. 18   |
|                  | Second New Moon      | March 5 A | 550        |
|                  | Second Day           | 7 C       | 1082       |
|                  | First Sunday in Lent | 13 B      | 1614       |

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|                    |                      |           |                    |
|--------------------|----------------------|-----------|--------------------|
| Sunday Letter C.B. | First New Moon       | Feb. 3    | Almanacs : 35 : 34 |
|                    | Day after            | 4         |                    |
|                    | Tenth Day            | 14 C      | A. D. 208          |
|                    | Septuagesima         | 21 C      | 740                |
|                    | Second New Moon      | March 5 A | 1272               |
|                    | Second Day           | 7 C       |                    |
|                    | First Sunday in Lent | 13 B      |                    |

C. L. S.

iii Kal. Maias

mdecccij.

For the thirty-five Almanacs depending on the thirty-five days on which Easter Day may fall see Introduction, p. xvi; Butcher, *The Ecclesiastical Calendar*, pp. 246 foll.; and De Morgan, *The Book of Almanacs*, p. viii.



## APPENDIX C

### § 1

Mr. Bannister was so good as to direct my attention to MS. Digby 22 in the Bodleian, where on folio 41 b is a list of saints' days distinguished into categories (1) ab omnibus, (2) infra villam, (3) quoad mulieres.

The first and third of the categories should correspond to the saints' days characterized in the Queen's College Kalendar as (1) omnino tenenda, and (3) ab operibus feminarum. They do not as a fact correspond. In different places the saints' days would have a varying importance. The (2) infra villam category would probably correspond to those indicated in the Worcester and Hereford directions (p. xxix) as not to be binding on travellers or conveyers of goods 'præterquam in carucis'. They should be observed by every one within his own town.

The list is as follows. The capitals, omitted for the illuminator, have been supplied by Mr. Stainer for the convenience of the reader.

[D]ie festis colendis .  
[S]cī ylarij . infra uillam .  
[S]cōꝝ fabiani et Sebastiani q̄ad mlieres .  
[S]cē Agnetis . q̄ . ad mlieres .  
[S]cī Vincencij ab om'ibus .  
[C]onu'sio scī Pauli ab om'ibus .  
[P]urificacō bte . q̄ . ab om'ibus .  
[S]cī Blazii q̄ad mlieres .  
[A]gate . uginis infra villam .  
[S]colastica q̄ad mlieres .  
[C]athedra scī petri ab om'ibus .  
[M]athie apli ab om'ibus .  
[G]regorij . pp . q̄ad mlieres .  
[S]cī Benedcī . q̄ad mlieres .  
[A]nnūciacō dñi ab om'ibus .  
[G]eorgij . martir . j . villam .  
[R]obbarti abbis q̄ad mlieres .  
[M]archi euangliste ab om'ibus .  
[A]ploꝝ phi et Jacobi ab om'ibus .  
[I]nuencio scē crucis ab om'ibus .  
[J]ohis añ portā Latinam . j . villam .



[R]euelac'o s̄i Michael infra villam .  
 [G]ermani ep̄i q̄ad mlieres .  
 [M]edardi ep̄i q̄ad mlieres .  
 [B]arnabe ab om'ibus .  
 [C]irici et Julite infra villam .  
 [N]atiuitas s̄i Johis b̄bte ab om'ib⁹ .  
 [J]ohis et Pauli m̄m . j . villam .  
 [S]cōꝝ Petri et pauli ab om'ibus .  
 [S]c̄i Marcialis ab om̄ibus .  
 [T]ranslacō s̄i b̄ndicti . j . villam .  
 [M]arie Magdalene ab om̄ibus .  
 [S]c̄i . Jacobi apli ab om'ibus .  
 [I]nuentō s̄i Steplii p̄thom̄ ab ob⁹ .  
 [T]ransfiguracō d̄ni ab om'ibus .  
 [S]c̄i Laurencij ab om̄ib⁹ .  
 [A]ssumpcō b̄te Marie ab om'ibus .  
 [S]c̄i Bartholomei apli ab om'ibus .  
 [J]uliani m̄r et Augustini . j . villam .  
 [D]ecollacō s̄i Johis b̄bte . j . villam .  
 [A]ntonin⁹ m̄r q̄ad mlieres .  
 [N]atiuitas Sc̄e . M̄ . ab om'ibus .  
 Sc̄i Salui Ep̄i . j . villam .  
 [E]xaltacō sc̄e Crucis ab om'ibus .  
 [M]atheī apli et euangliste ab om'ibus .  
 [S]c̄i . Mauricij cū sociis q̄ad mlieres .  
 [S]c̄i Michaelis ab om'ibus .  
 [J]eronimi q̄ad mlieres .  
 [F]rancisci q̄ad mlieres .  
 [F]ides q̄ad mlieres .  
 [D]yonisij et Exsupij q̄ad mlieres .  
 [G]eraldi q̄ad mlieres .  
 [L]uche euangliste ab om'ibus .  
 [S]ymonis et Jude ab om'ibus .  
 [O]mnium scōꝝ ab om̄ibus .  
 [L]eonardi 9l' q̄ad mlieres .  
 [M]artini ep̄i ab om̄ibus .  
 [B]ricci ep̄i q̄ad mlieres .  
 [C]ecilie virg' infra villam .  
 [S]c̄i Clementis q̄ad mlieres .  
 [S]c̄e Katerine ūgin' . j . villam .  
 [S]at̄nini infra uillam .  
 [A]ndree apli ab om'ibus .  
 [N]ycholay . Ep̄i j . villam .  
 [A]mbrosij ep̄i q̄ad mlieres .  
 [C]onceptio b̄te . M̄ . infra villam .  
 [L]ucie ūginis q̄ad mlieres .  
 [T]home apli ab om'ib⁹ .





[N]atiuitas dñi cū tñ<sup>9</sup> seqñ ab òb<sup>9</sup> .

[S]còz innocèñ ab òb<sup>9</sup> .

[S]cī Thome mñ qñad mlieres .

[S]iluestri . epī . j villam :—

The above list has no relation to the rest of the MS. It seems to have been written by some reader who found a vacant leaf in the MS.

The following notes are derived from Mr. Bannister.

The saints' days set down seem to indicate a French rather than an English origin. In an English list the Translation of St. Thomas of Canterbury would hardly be omitted; and St. Augustine of Canterbury and St. Cuthbert and the other local English saints are also absent.

The omission of St. Anne and of the Visitation B.V.M. would point to a date for the list earlier than the end of the 14th century, and the mention of the Transfiguration (which was not obligatory in England before 1480) may be due to some French use which kept the feast on Aug. 6, which was the English day, instead of July 26 or 27 on which it was observed earlier.

The S.W. of France is indicated by the occurrence of St. Geraldus (Aurillac), St. Martial (Limoges), St. Salvius (Albi), St. Antoninus (Pamiers), St. Fides (Agen), and St. Saturninus (Toulouse).

The inclusion of SS. Robert (Apr. 24), Martial, Geraldus and Julian might be due to Cluniac influence, and if so the list may have been copied in some alien Cluny house in England.

The spelling of Blazii seems English, but Marchi and Luche seem French or Italian.

## § 2

Towards the end of September 1910, as I was hoping to draw to a conclusion my labours on this Kalendar, I heard from Mr. Bannister that he had found in the British Museum the Kalendar of a Sarum Missal which contained at the bottom of the pages, like this Kalendar, the lists of feasts 'omnino tenenda' and 'ab operibus feminarum' ferianda. Thus, what I had been vainly searching for from the beginning of my work had turned up just at the end, and the Queen's College Kalendar could no longer be regarded as unique in this respect.

The Missal is MS. Egerton 2139, and is described in the Catalogue as being of the fifteenth century. As the feasts of St. Anne and of the three saints, David, Chad and Winifred, authorized about 1400 have been inserted 'secunda manu', Mr. Bannister thinks it must be a little earlier. The MS. is  $10\frac{1}{4} \times 7\frac{1}{2}$  inches in size.

The MS. is an imperfect Sarum Missal copied for some place in the diocese of Lincoln, as is inferred from the insertion in the Calendar of Saints Ives and Botolph (in red), the unique addition of *Lincolnensis episcopi* to St. Hugh, and the double insertion in the 'tenenda' of the feast of the Translation of St. Hugh in October, which does not occur in the Kalendar.



The Kalendar, which from its place of discovery and the name of its discoverer I call B, occupies folios 2 to 7 of the Manuscript. There is a month on each page, and the lists of saints' days in the two categories are arranged under one another and not as in Q. Thus for June we have—

*In Red.*

S' Barnabe apl'i  
Oino tened' Nat' S' Joh'is bapt'  
Apl'oꝝ pet' & pauli

*In Black.*

S' Albani  
Ab opibꝫ f'  
S' Johis & pauli

Mr. Bannister was so kind as to extract all these notes, and it appears after comparison with the notes in Q, twenty of those '*ab op. fe.*' are identical. St. Vincent and St. Katherine, who are '*omnino tenenda*' in Q, are '*ab operibus feminarum*' in B. There are no saints' days '*ab op. fe.*' in February in Q, while St. Blaise, St. Agatha, St. Scholastica, St. Valentine and St. Julian are so characterized in B. B also adds to the days so marked in Q St. Dunstan, St. Lambert and St. Hugh. I have in this arrangement taken for granted (see p. 81) that St. Margaret was meant to be '*ab op. fe.*' in Q.

Of those which are so characterized in Q, B has the two Saints Augustine Angl' and Doctor, St. Jerome and St. Clement among the '*omnino tenenda*', and omits from the '*ab op. fe.*' the four Translations of St. Edward, St. Martin, St. Benedict, and St. Swithin, the Commemoration of St. Paul, St. Edith, St. Faith and the 11,000 Virgins.

In other respects B presents considerable resemblances to Q.

Of the days '*omnino tenenda*' thirty-five are identical in both Kalendars. St. Augustine and St. Clement are '*omnino tenenda*' in B and '*ab op. fe.*' in Q, while the reverse is the case with St. Vincent and St. Katherine. B adds to those in Q St. Gregory, St. Jerome, St. Hugh and his Translation, and omits the Translation of St. Edmund, St. Peter's Chains, and All Souls' Day.

It has the same lines for Egyptian days as Q, omitting the line for August, and substituting *mandantem* for *madentem* in the line in February.

It gives the number of lessons always, the grading of the feast very seldom, the Invitatory never. It always reads *et t'* where Q reads *etc.* (See p. 51.)

It gives the number of hours in the day and night, not like Q at the bottom of the page, but wherever in the month the entries leave a vacant space.

It specifies most of the same days as Q '*cum Nocturno*', but adds this note to Saint Saturninus (29 Nov.) and omits it from St. Cristina, St. Eusebius, St. Tecla and the St. Romanus on 23 Oct.

It distinguishes the Red-Letter days and the Black-Letter days, but decorates some of either class indifferently with a Blue capital letter, obviously for merely decorative purposes.

It adds on St. George's day '*Chori in cappis*', and on St. Mark's Day '*Litania major*'. It adds on St. Philip and St. James Day and on the *Inventio scē crucis cū. regē. ch'*.

The Claves are given in B and some at least of the first and last days on which moveable feasts can fall.

The dies caniculares, as in Q, begin 14 July and end 5 September.

The Dies Egyptiaci are somewhat irregularly marked with a D.



The references to St. Thomas of Canterbury and to popes have escaped mutilation.

The occasional quotations of mnemonic lines or extra liturgical directions do not exactly correspond with those in Q.

If B and Q had ultimately a common source the transcribers have dealt pretty freely with it.

The Kalendar has been somewhat scribbled on, and there have been added by much later hands birthdays and marriage days and obits of members of several families, among others those of Mervyn, Dauntesey, and Lambourne.

Thus much may here suffice for a Kalendar which in relation to Q possesses in the matter of 'ab op. fe.' a peculiar interest.



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